The Expositor
and
Current Anecdotes

Volume VIII JUNE, 1907 Number 9

Full of Peanuts

The Sunday Newspaper Characterized

Our Rest Day is based upon the eternal laws of our Creator. Neglect, spurn or violate them, and the result will be as inevitable if not so swift as a breach of the laws of gravitation. Said Ralph Waldo Emerson: "Sunday is the heart's core of our civilization; destroy it, and your ordered liberty degenerates into archaic license." Said de Tocqueville in his "Democracy of America": "A people never so much needs to be theocratic (recognizing God and his laws) as when most democratic. Despotism may govern without faith, but liberty cannot."

What now are the chief dangers threatening the observance of our sacred day? Strange to say, they are not chiefly what they were in former times: "the triple alliance," foreign immigration—crying out "liberty" when they mean license—the open saloon, and the utterly unscrupulous politician eager only for "graft" and votes. These, of course, are always with us, and ever fierce and daring in their combined onslaughts. But there is at least one thing in their favor. You always know just where to find them. They are openly and aggressively in the front ranks of Sabbath desecration. But what shall be said about allies in the *rear* and in the ranks of those expected to be strong and loyal in defense of the day and its sanctities? What about professedly Christian people, who patronize receptions, musicales, golf games, athletic sports of all sorts, and secular jubilation all through the sacred hours? In the name of New Testament teaching, Christian experience and church history, is this conducive to being "in the spirit on the Lord's day?"

THE SUNDAY NEWSPAPER.

Then, of course, there is that vexed question of the ubiquitous Sunday newspaper. Now I sit in judgment on no Christian man's conscience. To his own Master he stands or falls. But I may be permitted to express my own feelings on the question by an incident. Some time ago I had a call from a reporter of a daily paper regarded everywhere as the chief exponent of lurid sensationalism. It was a lady who thus honored me. She was young, winsome, bright, and every inch a lady. She had called by orders of her employer to interview me on the subject of the Sunday newspaper. I said: "My dear friend, either you or your editor must have made a mistake, for I happen to be somewhat old fogyish on the subject. As a matter of fact, I actually believe in the Ten Commandments as being divine enactments. What can you make of such a hopeless case as that?" She smiled and said: "That is the very reason I am sent here. Sensationalism is cheap and abundant, ready on hand at the shortest notice; we are stocked with it at present. We want a word from the other side, and we find by experience that it is not easy to secure it." I said: "That is a new idea, and entitled to respect. This is how I feel about it: Suppose you invite me as a friend to dine at your house and I accept. You would make special preparation for my coming. It is woman's way to give her best where she gives her confidence and friendship. So there you have a rich repast all ready against my coming. Now imagine my stopping at a street corner on the way to your home and gorging myself from the peanut stand of the noble Roman who deals out his wares to all who come without a care of the consequences; I ask this common sense question: What condition would I be in to enjoy your luscious viands, and what kind of courtesy or appreciation would this be for all your kindness in preparing for me? Well, my friend, you see the application of this without my making it. There across the street stands the house of the dearest friend I have ever had. One day out of seven he invites me there to meet with him and to commune with him and to receive from him such supply as he has especially provided and adapted to my hungry needy, immortal soul. I ask again, is it consistent with a spiritual worship, is it conducive to a devotional mind, is it either courteous to God or just to myself if on the morning of that sacred day I fill my thoughts with the secularities, the commercialisms, the gossips, the scandal, the general excrescences of everyday rough and tumble life in this Mammon loving age?"

My interviewer was silent for a surprising length of time. Maybe I was wrong, but I fancied she looked up from the floor with a moistened eye and said in a quivering voice: "I have never thought of this view of the matter before, and I confess I am able now to see but one fair answer to your question: *'It cannot be.'"—Extract from an Address at the Annual Meeting of the Woman's National Sabbath Alliance, by Rev. Chas. J. Young, D. D., Pastor Church of the Puritans, New York.*

Extemporaneous Preaching

BY C. L. PALMER, KINGSTON, N. Y.

Many congregations continue to express a preference for a minister who preaches without manuscript. Some churches are so partial to this method that they will not extend a call to one who uses notes. Other congregations have requested their pastors to dispense with reading, even if the sermons are of a somewhat lower literary order. Granting that many very able men use the manuscript, and that the demand of many congregations savors of mediocrity; nevertheless it is a fact that the Christian ministry cannot afford to ignore. Though not all should be governed by this demand, for there are some who ought not to attempt to deliver a sermon without full notes, while others who are reading might do very much better if they were to preach without. Many of our greatest manuscript preachers have often expressed the opinion that the method they follow is not the ideal one, and if they were commencing life anew would train themselves to speak extemporaneously. The fact is that the majority of pastors and congregations are of the impression that the unwritten sermon is more natural and impressive. And this impression obtains not among the uneducated alone, but the intelligent and even scholarly. Our most spiritual and intellectual people are given to express admiration for a minister who can give a lucid, logical and practical sermon without the aid of notes. If the efficiency of the ministry can be increased by extemporaneous preaching nothing should deter one from following this method, as the supreme purpose of the pulpit must be to improve social conditions in the saving of men. This article is the sequel of experience and is intended to suggest certain conditions conducive to successful extemporaneous speaking.

In the first place it is necessary to have a suggestive text or subject. One who is addicted to the habit of selecting abstract subjects will find himself placed at a decided disadvantage, as will also the pastor who takes pride in using very choice and extremely scholastic phraseology. If one has no higher ambition than to deliver a literary production the manuscript is very useful, but if one longs to fill his people with the Gospel that fills him, he can do it in no better way than to select some fat theme or text and expound it in the most simple, clear, untechnical and natural language. This indicates no lack of scholarship, because lucidity is indicative of mastery while a cloudy discourse impresses a congregation with the idea that a minister cannot make clear to another what is not clear to himself. After selecting the text or subject, everything available on the theme should be read and fully digested. The thought should then be revolved in the mind until a clear and natural plan is obtained, and all the matter placed where it belongs. When the sermon has been thought through a number of times, it is a good habit to commit it to writing. This not only clarifies the thought, but saves the discourse for some future occasion; which is a very important consideration in this time of great ministerial activity. However if one is writing for the press, a full outline will preserve the discourse and the mental discipline come from journalism. It is safe for one to attempt to preach only on such subjects as he can handle, and leave the others until a later day. There never has been a time in the history of the Christian church when the need for the pure Gospel was greater, and the pastor who can give his people the pure milk of the word without the aid of notes is in every way at an advantage.

The second condition of successful extemporaneous preaching is, that one shall absorb and be absorbed by his subject. One of the very great advantages of this method of preaching is that one cannot do justice to himself, theme or people unless he has the sermon well in hand. It is a temptation of manuscript preaching to commence writing too soon, and to include more quotations than otherwise. If the text or subject has received the necessary amount of study and become a part of the pastor's life he will be able to speak in demonstration of the spirit and with power. The weak, poor sermons that congregations sometimes hear are very apt to be due to want of study on the pastor's part. He may not be a student, or he may be over-burdened with congregational duties. No man can do justice to his pulpit if he is obliged to spend whole days in visiting as many country pastors are expected to do. Nor can one give the necessary time to sermonizing if he is obliged to raise money for church repairs, and attend every lodge, fair, social and local function. The time has come for the ministry to arise to the dignity of the sacred office and demand the same protection of time and strength that is accorded other professions. One who is to do credit to the cause ought to be in his study early in the week and continue with unabated effort until the sermon is delivered. This cannot be done so long as ministers are to be jack-of-all-trades. They must confine themselves to the legitimate work committed to an ambassador of Jesus Christ. It would produce a much higher type of preaching and this would bring more men in the church.

The third condition of successful extemporaneous preaching is, that a very clear, lucid and logical plan be prepared. Many give as a reason for using manuscript that they have not the memory to retain a sermon. It is not strange that some sermons cannot be committed, because they appear to have no plan. Only a phenomenal memory can hold a discourse that has no logical connection. And some sermon plans are too complicated for manipulation. To preach, therefore, without notes it is imperative that the sermon plan shall be very simple and logical. Some commit only a word or two of each division and depend upon their command of language to complete the sentence. This not only makes it very much easier to retain, but leaves the mind free to contemplate the whole subject. And if the thought is placed in logical order it will be

very easy to pass from one point to another without hesitation. Preaching without notes convinces speakers more and more that it is more a matter of habit than of memory. As many form the habit of reading sermons, so others form the habit of preaching without. Under no circumstances should a pastor enter the pulpit without a clear and suggestive plan in mind so that he can speak with freedom and edification.

The fourth condition of successful extemporaneous preaching is, that one shall be in the spirit of the service. It ought not to be difficult to be in the right frame of mind after spending many hours contemplating the service, but sometimes interruptions will come that seriously disturb one's tranquility. This is something that ought to be avoided. A few conditions are conducive to this frame of mind. It is well to divert the mind on Saturday afternoon or evening or both. A pleasant social evening with the family is an excellent recreation. Think over the sermon in the early morning before rising on Sunday. Eat only a light breakfast and repair to the quiet of the study for an hour or two before entering the pulpit. Have all notices and clerical work done on Saturday so that nothing remains to be done Sunday. Avoid if possible coming in contact with the congregation before the service, but go from the study to the pulpit. If courtesy requires inviting a brother minister in the pulpit with you, refrain from all unnecessary conversation before or after entering the pulpit. It is not only very bad manners for ministers to talk in the pulpit, but it affects the spirit of the service. And while the above and other suggestions are being observed, do not fail to keep in close touch with God through his spirit. The power of preaching is the spiritualized word. Make it mighty by the presence of the Holy One.

We believe that the next condition of successful extemporaneous preaching is, that the congregation shall be in full sympathy with the message and messenger. This method makes the speaker quite dependent on his hearers for inspiration. It is not true to the same extent when one has a fully written discourse before him, for he can continue to read even if his people are indifferent. Nothing arrests the freedom of a minister more than the consciousness that the people are not in sympathy with him and his message, on the other hand it is almost impossible to avoid preaching if one feels that his hearers are in full accord. Many a fine preacher has had the preaching power frozen out of him by a cold, unsympathetic people, while ordinary men have become great pulpiteers because of the warm hearts to whom they have been called to minister. A country pastor preached every evening for six weeks without difficulty at special services because they were all in sympathy with the work and worker. If our people will come to church in the spirit of prayer and pray for the minister more the effect will soon be apparent.

As ministers of the New Testament it will be well to work in harmony with current ideal, provided we can do so conscientiously. Congregations are demanding what it is quite possible to grant, and we believe that the pastor who preaches without notes as the result of careful preparation will find unspeakable delight in the method and do more good.

Sermon Preparation

[G. Campbell Morgan gave the following advice to an inquirer as to sermon preparation. —*Ed.*]

I am in receipt of your very interesting letter. I am afraid it is not easy for anyone to help you, save in the most general way. In the first place, I should strongly advise you to abandon once and for ever the method of writing sermons in full, and committing them to memory. If you write them in full, read them until their general line of thought has gripped you, and then abandon them. More men have been killed through this method which you are adopting than by any other in preaching.

Besides, while I do not desire to criticise any other man's method, I am bound to say that, personally, I do not consider that either reading or reciting is real preaching. Both may have their place, but preaching is, pre-eminently, speaking directly to men.

Your difficulty concerning language is a very real one. Of course, there are those who have a natural gift in this direction. Where this is lacking, a great deal may be done by reading some of the best masters, noticing carefully their method in the use of words and the formation of sentences. What is pre-eminently necessary is an enlarged vocabulary, and this such reading will help to supply. Let every new word be noted, and its true value learned. Where this is done with patience, it will be found in course of time that such words come naturally into use.

Of course, in conjunction with such reading you should go on preaching, and, while not careless of the manner in which you express your thoughts, still, always remember that your main business is to make the people who listen understand what you are saying.

I note what you say about the occasions when, without any preparation, you have had freedom in thinking. I am glad to see your parenthesis in this connection (under pressing circumstances). No man can make this the habit of his preaching, and be clear and consistent.

Two little barefooted brothers walked into a police-station in New York, and asked the sergeant if they could give something to the little children of the great city who were so poor that they could not go to the seashore. The sergeant asked them what they could give, and the older of the boys opened his sweaty little hand, where he was holding tight the gift they brought. There was forty-five cents, mostly in pennies. They had earned it themselves, and had been nearly all summer saving it up. The little fellows were foreigners, at that.—*Washington Star.*

Present suffering is not enjoyable, but life would be worth little without it. The difference between iron and steel is fire, but steel is worth all it costs.—*Maltbie D. Babcock.*

The Method of the Master

[The Great Teacher, how did he teach? The Prince of Preachers, how did he construct his sermons? The Prophet and Seer, who knew the mind and heart of man, what was his method of conveying truth? Here are the words of some wise men concerning the style and illustrations of the Master.—*Ed.*]

THE FORM OF JESUS' TEACHING.

All Jesus' words together which have been preserved to us would not occupy more space in print than half a dozen ordinary sermons; yet it is not too much to say, that they are the most precious literary heritage of the human race.

The form of the preaching of Jesus was essentially Jewish. The Oriental mind does not work in the same way as the mind of the West. Our thinking and speaking, when at their best, are fluent, expansive, closely reasoned.

The Oriental mind, on the contrary, loves to brood long on a single point, to turn it round and round, to gather up all the truth about it in a focus, and pour it forth in a few pointed and memorable words. It is concise, epigrammatic, oracular. A Western speaker's discourse is a systematic structure, or like a chain in which link is firmly knit to link; an Oriental's is like the sky at night, full of innumerable burning points shining forth from a dark back-ground.

Such was the form of the teaching of Jesus. It consisted of numerous sayings, every one of which contained the greatest possible amount of truth in the smallest possible compass, and was expressed in language so concise and pointed as to stick in the memory like an arrow.

You will find, too, that there are very few of them which you do not know by heart. They have found their way into the memory of Christendom as no other words have done. Even before the meaning has been apprehended, the perfect, proverb-like expression lodges itself fast in the mind.

But there was another characteristic of the form of Jesus' teaching. It was full of figures of speech. He thought in images. He had ever been a loving and accurate observer of nature around him—of the colors of the flowers, the ways of the birds, the growth of the trees, the vicissitudes of the seasons—and an equally keen observer of the ways of men in all parts of life—in religion, in business, in the home.

There were no abstract statements in his teaching; they were all changed into pictures. Thus, in his sayings, we can still see the aspects of the country and the life of the time as in a panorama—the lilies, whose gorgeous beauty his eyes feasted on, waving in the fields; the sheep following the shepherd; the broad and narrow city gates; the virgins with their lamps awaiting in the darkness the bridal procession; the Pharisee with his broad phylacteries and the publican with bent head at prayer together in the temple; the rich man seated in his palace at a feast, and the beggar lying at his gate with the dogs licking his sores; and a hundred other pictures that lay bare the inner and minute life of the time.

But the most characteristic form of speech he made use of was the parable. It was a combination of the two qualities already mentioned—concise memorable expression and a figurative style. It used an incident, taken from common life and rounded into a gem-like picture, to set forth some corresponding truth in the higher and spiritual region. It was a favorite Jewish mode of putting truth, but Jesus imparted to it by far the richest and most perfect development. About one-third of all his sayings which have been preserved to us consists of parables. This shows how they stuck in the memory. In the same way the hearers of the sermons of any preacher will probably after a few years, remember the illustrations they have contained far better than anything else in them. How these parables have remained in the memory of all generations since. The Prodigal Son, the Sower, the Ten Virgins, the Good Samaritan—these and many others are pictures hung up in millions of minds. What passages in the greatest masters of expression—in Homer, in Virgil, in Dante, in Shakespeare—have secured for themselves so universal a hold on men, or been felt to be so fadelessly fresh and true?

He never went far for his illustrations. As a master of painting will make you, with a morsel of chalk or a burnt stick, a face at which you must laugh, or weep or wonder, so Jesus took the commonest objects and incidents around him—the sewing of a piece of cloth on an old garment, the bursting of an old bottle the children playing in the market place, at weddings and funerals or the tumbling of a hut in a storm—to change them into perfect pictures and to make them the vehicles for conveying to the world immortal truth. No wonder the crowds followed him! Even the simplest could delight in such pictures and carry away as a life-long possession the expression at least of his ideas, though it might require the thought of centuries to pierce their crystalline depths.

There never was speaking so simple yet so profound, so pictorial, yet so absolutely true.—*James Stalker.*

OUR LORD'S ILLUSTRATIONS.

"The common people heard him gladly." "Never man spake like this man." "All the people were very attentive to hear him." Such was the reception which our Lord's teaching met with.

If we seek the causes of this popularity, we must assign the first place to the subject-matter of our Lord's teaching. He came "preaching the Gospel of the Kingdom of God." It was on subjects of vital moment that he spoke—of God, of salvation, of eternal life, of human conduct, of heaven. And on these subjects "he taught them as *one* having authority, and not as their scribes." "The teaching of their scribes was narrow, dogmatic, material; it was cold in manner, frivolous in matter, second-hand, and iterative in its very es-

sence; with no freshness in it, no force, no fire . . . at once erudite and foolish, at once contemptuous and mean . . . and mostly occupied with things infinitely little. It was not, indeed, wholly devoid of moral significance, nor is it impossible to find here and there, among the *debris* of it, a noble thought; but it was occupied a thousand-fold with Levitical minutiæ about mint and anise and cummin, and the length of fringes and the breadth of phylacteries and the washing of cups and platters, and the particular quarter of a second when new moons and Sabbath days began." Our Lord's teaching was the very opposite of this: He spoke from the heart to the heart of "the weightier matters of judgment, mercy, and faith." The contrast was so great, it was no wonder that "they were astonished at his teaching."

So largely did our Lord employ an illustrative method of teaching, that it would be almost possible to describe the political, civic, social, and religious life of the people from his allusions, clear or veiled, to the details of daily life. Familiar as we all are with many of these allusions, it is only when we search the Gospels with the object of discovering them that we can fully realize how largely they were employed.

Illustrations have been compared to the windows of a house. They let in the light. Judged by this definition, we shall see how wonderfully luminous our Lord's teaching was. We can hardly fail to be surprised at the number and variety of our illustrations. Small and commonplace details did not escape his observation, and were invested by him with dignity. Matthew abounds in this form of teaching, perhaps because it was more especially intended for the Jewish people.

Very numerous are our Lord's allusions to the home life of the people.

HOUSES.

For the most part our Lord appears to have in view the houses of the poor, rather than the dwellings of the rich. Doubtless the "cottage home" of Nazareth was often in his mind on these occasions. Built generally of clay or sun-dried mud bricks, these houses offered little protection against burglars, who were accustomed to enter them by making a breach in their frail and yielding walls. The insecurity of earthly riches is illustrated by—

"Where thieves do not break through ('dig through,' *marg.*) and steal." Matt. 6: 20; and the need of watchfulness for the Lord's return by the householder expecting a thief.

"He would have watched, and would not have suffered his house to be broken (digged, marg.) through." Matt. 24: 43. With but few windows, and these small, and with an earthen floor easily worn into dust by the feet, the lighting of a lamp and the sweeping of the room to find a missing coin indicated the means employed to seek after the lost. Luke 15: 8.

Either the secrecy of the store-cupboard, or of an "inner chamber" leading out of another room, from which alone access could be gained to it, suggested the charge—

"When thou prayest, enter into thine inner chamber." Matt. 6: 6.

The flat housetop, sometimes reached by an outer staircase, was a favorite place of resort, especially in the evening, either for sleep or for talk with neighbors. As news was publicly spread in this way, so our Lord's disciples were charged to make known their message in as public a way—

"What ye hear in the ear, proclaim upon the housetops." Matt. 10: 27.

The houses in towns being contiguous, the roof of one touching another, "it was possible in time of danger to pass quickly from roof to roof without descending into the houses, till a point was reached from which a man might escape into the country." This illustrates the need of haste and disregard of worldly goods when destruction should threaten Jerusalem—

"Let him that is on the housetop not go down to take out the things that are in his house." Matt. 24: 17.

The door of the house does not pass unnoticed. It was usually two-leaved, and in one of the two divisions hung "a small wicket-gate, giving admission to one person only at a time. This narrow entrance may possibly be the 'strait gate' of Matt. 7: 13, as distinguished from the broad entrance—the 'wide gate'—afforded when both doors are thrown open."

The knocker on the door finds notice—"knock and it shall be opened unto you." Matt. 7: 7. The door, closed for the night, or after the guests have entered for the marriage feast, and the knockings of the belated, illustrate the ineffectual efforts of one to find salvation when too late.—Luke 13: 25 and Matt. 25: 10, 11.

The key was carried by the stewards of great houses as a symbol of office. When our Lord indicated to Peter that he would be privileged to admit converts to the church, he said, "I will give unto thee the keys of the kingdom of heaven." Matt. 16: 19.

The scribes, on admission to office, received "the key of knowledge," as stewards of divine wisdom. When our Lord condemned their teaching, he said, "Woe unto you, lawyers! for ye took away the key of knowledge." Luke 11: 52.

From "Our Lord's Illustrations," Rev. R. R. Resker, Vicar of Curley, Surrey.

A Prize Definition of Success

Miss Bessie A. Stanley, of Lincoln, Kansas, won a $250 prize by writing the best definition of "What Constitutes Success." It is as follows:

"He has achieved success who has lived well, laughed often, and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

ILLUSTRATIVE DEPARTMENT

From "Brooks by the Traveler's Way,"

J. H. JOWETT,
Pastor of Carr's Lane Church, Birmingham, Eng.

SELECTED BY S. K. LIFE-EMURIAN

MAN'S SETTING. (622)

Psalm 16: 8.

"I have set the Lord always before me." You are away from home, and in the far-away city; before you retire to rest you take out of your pocket a photograph, and gaze upon the likeness of your wife or child. How calming and steadying is the influence of the picture as you set it before you. One of Robertson's congregation at Brighton used to keep a portrait of the great preacher in the room behind his shop, and when he was tempted to any mean device he would set the likeness before him, and its influence determined his inclination in the way of truth. But it is not the figure of any earthly personality, however noble and ennobling, which is the object of Psalmist's contemplation. He "sets" before him the august and holy presence of God, and in the glory of his most searching light all the Psalmist's affairs are determined.

GOD'S SETTING. (623)

Rev. 3: 8.

"I have set before thee an open door." The life that is lived in steady contemplation of God is characterized by daily enlargement. Every day the Lord opens doors to the consecrated life. Words that hitherto had no meaning throw open their doors and unveil their wealth. Promises that have hitherto been under lock and key fling their doors ajar, and invite us to partake of their treasure. We don't know just where we shall find the open door. Sometimes a lowly service confronts us. We discharge the humble task, and in the act of obedience we find we have passed through an open door into an enlarged conception of "the inheritance of the saints in light." In the old castle at Edinburgh, the way to the Crown Jewels leads through a very humble doorway and through a very dingy and circuitous passage. The humble doorways of common duties are frequently the way to the room where God keeps his jewels. The Lord is ever giving us new opportunities, fresh chances, that day by day we may grow in grace and in the knowledge of him.

It is his will that we should grow daily in finer discernment, richer affection, and more brilliant hope.

THE GOD OF HOPE. (624)

Rom. 15: 13.

There are some matches which can only be kindled on one kind of surface. We may rub them on an unsuitable surface through a very long day, and no spark will be evoked. The fine effective flame of hope can only be kindled upon one surface. The human must come into contact with the divine. Where else can the holy fire be kindled? A mother is in despair about her son. His face is set in the ways of vice, and his imagination is being led captive by the devil. How shall I quicken the mother's hope, the hope which is so fruitful in loving devices? I will tell her that it is a long lane that has never a turning. I will tell her that the fiercest fire burns itself out at last. But these worldly proverbs awaken no fervent response. The depression remains heavy and cold. The match does not strike. I must lead her to "the God of Hope." A brother is discouraged because of his moral and spiritual bondage. How shall I kindle his hope? I will point out to him the lofty ideal, and let the dazzling splendor of the supreme heights break upon his gaze. But the ideal only emphasizes and confirms his pessimism. I will then turn his eyes upon inferior men, and point out to him men who are more demoralized than himself. But the vision of the inferior is only creative of self-conceit. A fine efficient hope is not yet born. The match does not strike. I must lead him to "the God of Hope." It is in God that assurance is born, and a fruitful optimism sustained. We must get our fire at the divine altar.

PEACE. (625)

Phil. 4: 7.

A man can go happily through a hard day's work if every thing is right at home. If things are wrong there, all the work of the day is haunted and impaired, and every moment is weighted with the burden of years. A man can encounter much tribulation, and encounter it calmly if everything is right at home, if all is well between him and his God. "Peace" is just that sense of rightness with God. "It is well, it is well with my soul!" The presence and power of the Holy Spirit are creative of a temperament of mingled joy and peace.

UNION WITH CHRIST. (626)

John 15: 5.

The mental powers are sharpened, the judgment is quickened when life is pervaded by the fine presence of the Spirit of God. The damp atmosphere will blunt the edge of the finest razor, and an unclean spirit can impair the acuteness of the rarest mental power. The wholeness of the mental capacity is affected by the general atmosphere of the life. In a remarkable article written by the late Mr. Hutton, at the time of Sir Isaac Holden's death, the great essayist declared his conviction that the extraordinary fertility and inventiveness of Sir Isaac's mind had been fed and nourished by the deep underlying spirituality and nobility of his life. When a man worships the Lord with "all his soul," he attains the possibility of serving him "with all his mind."

I WILL IN NO WISE FAIL THEE. (627)

Heb. 13: 5.

"I will not wax feeble towards thee when thy difficulties grow mighty. Thy resources

shall not run out in the day of stress and strain. I will not fail thee when life approaches some supreme and severe demand." Such appears to be a little of the wealth of the gracious word. The promise proclaims that the crisis shall not find us impoverished. I was recently traveling in an electric car up one of the steep streets of a town in the West Riding, and when we reached the middle of the ascent the power suddenly failed, and we stuck fast with half the height still to be climbed. This may provide us with the figure by which we may enter into the heart of the promise of God. Power is never to fail us on "the Hill Difficulty." The moment of supreme test is to be the moment of supreme revelation.

PROLONGED STRAIN. (628)
Psa. 55: 19.

In a cycle journey which I took recently from Oxford to London, I found the latter half of the journey far more trying than the earlier part. The earlier part of the road was full of changes, now climbing, now descending; the latter part was one long, dead, monotonous level. Along the monotonous level I missed the freshening breeze, the expansive outlook, the rest which is born of change. The limbs were apt to tire, the same muscles being unceasing exercised. The uneven road brought more muscles into play, or changed the posture of the limbs, and out of the variety there came strength. Life which has to trudge along the dead level is in fearful peril of exhaustion. "Because they have no changes they fear not God." When my difficulty faces me daily through many years, or when my pain becomes chronic, or when my anxiety respecting the prodigal child is perpetuated through half my life, I need the presence of rich and most nutritious resources. It is in these dead monotonies that Christ reveals the glory of his power.

LOWLINESS. (629)
Rom. 15: 1. Gal. 6: 2.

A man may shrink from a high calling, and may not be lowly. His shrinking may be the child of his pride. The New Testament uses the word with quite other significance. Perhaps if we call to our mind the figure of a carpet or of a rug, we may be helped near to the New Testament conception of the word. When the carpets are up in the house there is a sense of general forlornness and discomfort. The hollow sounds in the house make the home sepulchral. When things are put straight again how comforting it is to have the carpets down. Or recall the comfort which the use of the rug gives to one in journeying. Or call to mind how refreshing it is to leave the hard dusty highway, where your feet have become weary and sore, and to turn on to the fringe of grass which now carpets the wayside. All these figures will lead us to the central suggestion of the meaning of lowliness. It is a laying down of one's sympathies and affections, and making a carpet of them that the chill of the world may be removed.

EGOTISM. (630)
John 12: 24, 25.

There is a nervous disease known to physicians as chorea, and in this distemper "the patient sometimes turns round and continues to spin slowly on one spot." Egotism is just an incessant spinning on one spot. Sometimes we spin slowly round about our own particular talent. Or perhaps the center of our egotism is our suffering. How prone we are just to spin ronnd about our own pains and complaints! An ailment is apt to make us think ourselves interesting to other people, and we move as the craving absorbents of the world's sympathy. We all know the sufferer who ever pilots the conversation round about his own pains, and if it appears to stray for a moment from the line of the recital of his somber symptoms, he sharply turns it back again to his all-engrossing center! We are apt to find a melancholy pleasure in "tearing the lint from our bruises and the bandages from our limbs," and moving in fascinated contemplation of our own complaints.

FORGIVENESS. (631)
Luke 17: 4.

What God wants us to be, he is. Take the commandment then and use it as a window to look at God! "Not seven times, but seventy times seven." That is the character of the forgiveness measured out to us by the eternal God! There is no arithmetic in the transaction, no severe counting of the forgiveness of yesterday. "I, even I, am he that blotteth out thy transgressions . . . and will not remember thy sins." I fell yesterday, and sincerely I turned to the Lord for forgiveness, and "he inclined unto me, and heard my cry." I have fallen again today, I would like humbly to seek his gate that I may tell him the sad and saddening story. Will he heed me if I knock at the door? Or shall I be spurned away? Will the dogs be turned upon me, or shall I hear the heartening voice, "Come in, my beloved!" "If he trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Through that commandment I see my God. I will not be afraid to knock at his door.

UNFULFILLED IMPULSE. (632)
Luke 9: 61.

"I will follow thee, but——" and thus there creeps in perilous postponement and destructive doubt. The intrusion of a traitorous compromise can spoil the music of a life. You know the story of the great bell of Moscow, the largest bell in the world. It was cast more than two hundred years ago, and has never been raised, not because it is too heavy, but because it is cracked. All was going well at the foundry, when a fire broke out in Moscow. Streams of water were dashed in upon the houses and factories, and a tiny little stream found its way into the bell-metal at the very moment when it was rushing in a state of fusion into the colossal bell-mould; and so the big bell came out cracked, and all its capacity of music was destroyed. The historic incident presented itself to me as a symbol of the

thought I am endeavoring to lay before you now. Here is a divinely-given impulse, like soft and molten metal, just flowing into the mould of my first thought and hardening into noble and steadfast decision. And an insidious doubt or compromise is allowed to have its way, and trickle in at the vital moment when impulse is just shaping into the image of the divine likeness, and all is spoilt, and the bell of heavenly impulse does not ring out the music of a redeemed and sanctified life.

DESTRUCTION BY NEGLECT. (633)

Rom. 13: 14.

Some two or three years ago, the Liverpool School of Tropical Science sent out a body of qualified experts to investigate the causes of the malarial fever which works immeasurable havoc in the lives of multitudes of our fellow citizens throughout the Empire. The investigations have resulted in the discovery of the malarial microbe, which is the germ of this awful and widespread destruction. A further discovery has been made of the nutriment by which the microbe is sustained and now our scientists are seeking to discover the means by which the microbe and its sustenance may be divorced. Can we separate it from its nutriment? Can we isolate it from its means of maintenance? That is the problem, and there is every prospect of its being satisfactorily solved. Our experts propose fighting the malarial microbe by surrounding it with conditions of famine.

It is even so in the realm of the spirit. When the microbes of evil appear in the life, little baby germs, infantile suggestions of revolt, weaklings of unclean desire, the effective method of destroying them is by deliberate and studious neglect. We are to annihilate them by refusing proper maintenance. We are to see to it, that there is no food about the life on which they can thrive. We are to make no provision for them.

ENVY. (634)

1 Cor. 13: 4.

There are some insects that insert their eggs into the bodies of others, and at first the insertion seems to be comparatively harmless. But the inserted life begins to develop, and to feed upon the body in which it dwells, and matures and strengehens itself by the entire destruction of the other. And so is envy somehow or other introduced into our spirits, and may at first appear nothing very harmful. But it begins to develop and mature, until it has devoured the whole of our spiritual life.

THE HEAVY LADEN. (635)

Matt. 11: 28, 29.

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. 11: 28, 29.

This exquisite passage is like a flower which one is almost afraid to touch, lest he should spoil the delicate bloom. Yet to disturb the flower may awake a fragrance and distribute it to others. My treatment shall be a gentle shaking of the flower, if perchance its inherent fragrance may captivate our spiritual senses and allure us to the heart of its gracious truth. The trouble is that men do not search for him in the right place. "Ye search the scriptures . . . and ye will not come unto me." I have seen a tourist traveling through one of the loveliest parts of Scotland, who was so absorbed in his guide-book that he scarcely lifted his eyes to look at the scenery. "Ye search the Scripture, and ye will not come unto me." Men will search anywhere and do anything except turn in simple surrender to the Christ himself. They weary themselves in intellectual exploration, and they will not lay their wills in childlike simplicity in lowly obeisance to the Master's call.

OVERFLOWING SYMPATHIES. (636)

Luke 7: 2.

Sympathy is creative of humility. Large sympathy; deep humility! Absence of sympathy means absence of vision, lack of space, life confined to one's own court-yard. Now a little thing looks big when it is set in a small room. The piece of furniture which looked dwarfed in the warehouse assumes quite respectable proportions when set in the narrower surroundings of your own home. If you want a little thing to look big, put it into a small room. A fly is conspicuous on a saucer, it is lost on a lawn. A man of no sympathy, of no spacious vision, is set in a small place, and self bulks big, and becomes possessed by a swelling conceit. But when self is seen in large associations, in wide social spaces, when comparisons are disclosed by broader fields, then self assumes accurate proportions, and self-conceit subsides into a healthy self-esteem. Yes, sympathy is the key to life's proportions, and therefore the parent of humility. Sympathy is here; humility is here; then you have got a *fine discernment.* When you have in a life a broad surface of sympathy, allied with a deep and fruitful humility, you have obtained a sensitive plane of spirit, which, like the photographer's most exquisite plate, will register the finest impressions of light. Sympathy and humility are the conditions of moral and spiritual discernment. Let these be absent, and discernment and apprehension are blunted and impaired. Without sympathy and humility life is hardened, and a thousand mystic visitors may knock at our doors unheeded and ignored. But with their presence there is a fine alertness of surface which instinctively discerns the approach of the highest, and tremblingly thrills to its touch. "The humble shall hear thereof and be glad." "Shall hear," and shall know. How love can interpret a footfall! "That is my husband coming!" "How do you know?" "Oh, I know his step; I know the way he opens the door." The interpreting discernment of an alert and sacrificing affection! *"The humble shall hear!"* They shall know the Lord's footfall when he is about. They shall know his knock when he taps at the door of their life.

Preacher's Scrap-Book

BY T. M. FOTHERGILL, WHITBY, ONT.

VAIN-GLORY. (637)

Phil. 2: 3.

"Or vain-glory," personal vanity! A man can be a sect to himself; he can be a party of one. He can seek his own triumphs, his own majorities. Such a man begins counting everything from himself, but the tragedy is that a man who begins by counting himself as "number one," never gets as far as "number two;" with "number one" the numeration ends. "Personal vanity," a life swollen with pride. The eyes are so "enclosed in fat" that "number two" is never seen. "Personal vanity," that is the obtrusion we have to fear and beware.

SADNESS OF GOSSIP. (638)

James 3: 6-13. Prov. 18: 8.

Near Vancouver, the drug store of a Mr. Atkinson was burned down. Some evil minded persons whispered that the druggist had fired his place for the sake of the insurance, which led to his arrest. At once Mrs. Atkinson was made to suffer, being ostracised from society, which so added fuel to the flames of trouble, that it threw her off her mental balance and ended in her drowning herself in the reservoir. When, however, the druggist was brought before the court and tried, and all the witnesses examined, there was not found to be a vestige of truth in the charge, the jury being so satisfied of the prisoner's innocence that without leaving the box, they brought in a verdict of acquital. A clouded reputation, a motherless home, and a motherless child tell the tragedy of gossip. It is a sad story. "The tongue is a fire, a world of iniquity." How much better to take the part of a magnanimous soul, such as is described by James, "who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom."

FAITH IN GOD. (639)

Mark 11: 22; Prov. 29: 25.

We always need to strengthen each other in our faith and trust in God. Every man has his moments of darkness and sorrow, when it is a comfort to know how others have found peace and joy in believing in God. This is what Ella Wheeler Wilcox does for us in the following song:

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails:
I shall believe the hand that never fails,
From seeming evil worketh good for me:
And though I weep because those sails are battered,
Still will I cry, while my best hopes be shattered,
I trust in thee.

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I shall believe it is an all-wise love
Which has refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing,
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and tremble with my crosses,
I yet shall see, through my severest losses,
The greater gain.

I will not doubt, well anchored in the faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not fail,
To breast the mighty, unknown sea of death;
Oh, may I cry, when body parts with spirit,
I do not doubt; so listening worlds may hear it.

GIVING OF OUR SUBSTANCE TO GOD. (640)

Prov. 3: 9, 10; Mal. 3: 10, 11.

Hon. W. E. Gladstone once wrote a very interesting letter to one of his sons who was then in residence at Oxford University, in which he suggested eight rules, the observance of which would be conducive to the highest interests of his son's life, both literary and moral and spiritual. Among the suggestions, was the following on the use of money, which might well be used to good advantage by all Christians. He says: "In regard to money . . . . there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between self on the one hand and charity on the other, but between the different purposes of religion and charity, with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest." No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance.

REMORSE OF CONSCIENCE. (641)

Prov. 13: 15; Heb. 9: 14.

A short time ago the papers recorded the fact that a miner's body was found suspended from a tree in a lonely part of a ravine in Wallace county. Its identity was revealed by a piece of paper which was pinned to the breast of the suicide. It simply stated that his act was the result of a crime committed thirty years ago, the murder of a girl, the horror of which had preyed all that time on his soul. The worst feature of it all was, that an innocent man had been condemned and executed for the murder. When the suicide's body was found a ranchman with whom the guilty man had worked said he was not surprised at the

act, for in a talk with him, he told him what he had done, how he had gone from place to place, unable to find a moment's peace. Remorse had racked his soul. He could not forget his dark deed, and the weight of it was like a millstone around his neck, and the sting of it as a serpent in his bosom. There is no relief from guilt, except we betake ourselves to the blood of Christ. "Without the shedding of blood there is no remission." It is that blood alone which removes remorse because it "purges the conscience from dead works to serve the living God."

LOST BLESSINGS APPRECIATED. (642)

Psalm 119: 71; 2 Cor. 4: 17.

Dr. F. Talmage makes the remark that we often have to be separated from our blessings for a time in order to appreciate them when they come back to us. In illustrating this fact, he says, a friend was commiserating with a hod-carrier, because he had to carry his heavy load of bricks up the ladders to the top of a high wall. "Oh," he said, "I do not mind the going up much, for when I reach the top I always feel so contented when I put my load down." Most of us, once in a while, have to carry a heavy load in order to be happy when we do not have any load to carry. We are like some people living in the climate of Southern California, where people sometimes grow absolutely tired of the sunshine. "Oh," said a man to me some time ago, "I wish I could get rid of the sun. I am so tired looking at it. It is beautiful day after day, week in, week out, for month in and month out. I would that I could see just one old-fashioned New England storm, or Illinois blizzard." "Yes," I answered, "you wish you could see a Chicago blizzard again. But as soon as it began to howl about your ears and send its chills running up and down your backbone, and make you hug the fire, you would wish you could feel again the glowing warmth of the California sun." It does seem strange that perpetual blessings pall on us. We enjoy them better, after we have been deprived of them for a while.

COURAGE IN WORK FOR JESUS CHRIST. (643)

Rom. 1: 16; Matt. 16: 24.

Dr. W. F. Crafts relates a case of remarkable courage in witnessing to the truth as it is in Jesus. He says, there was a bright young Jewess converted, who became an out and out Christian, the only Christian in her home, and since she was the support of the home, they could not very well turn her out of it. She was working for one of the best known firms in Chicago. After her conversion, she at once began to lead others to Christ. One day the manager called her and said, "I hear you are talking about Christ to all the other employes." "Yes," she replied, "I am." "Well," he said, "you must not do it. We will not interfere with your religion; we don't object to it; Christianity is a good thing, but you must not talk it around the office." "Very well," she said, "if I cannot take Jesus Christ with me to the office I will leave it, for I cannot work where I have to be disloyal to Christ." She went on with her work, and her testimony for Christ, expecting every day to get her dismissal. At the end of the week a letter came from the manager. "Here's my dismissal," she thought as she tore open the envelope. She read, "Dear Miss ——, we have a position that has just become vacant, a position of great trust and responsibility, with a better salary than you are now receiving. We think you are just the one to fill it, and I am authorized to offer it to you." It sometimes takes the courage of a Daniel to be true to Christ, but it always brings its blessing.

NEGLECTING JESUS. (644)

Matt. 25: 19; Luke 12: 43.

Richard I of England took the best of his knights and went to Palestine on a crusade. This fact is well used by Dr. W. Crafts to point a moral. Richard left his brother John at home as Regent. Wonderful things Richard wrought in the holy land, as he hurled back the armies of Saladin. Coming home, however, he was trying to pass through Austria, and was taken and put in prison. For months he lay in prison, then John began to think, "My brother is out of sight. I will steal his throne." So he traveled around the country, and gave gifts in abundance, so that like Absalom, he might steal the hearts of the people. So long as Richard was at home, where he had been a power, John never thought of opposing him, but now that he was out of sight, John forgot that he might have to face Richard, perhaps at no distant time. Just as the thief cometh at an unexpected time, Richard in disguise landed in England. Though his throne had been stolen, he was determined to win it back. After wondrous feats of strength and war-like skill, the people were brought to their knees before him, and John among the rest, came trembling and abased. Richard in the largeness of his heart forgave John, who forgot that Richard might come. What folly it will be of any of us to think that Christ, who is in heaven, will never come, and therefore to live wickedly and become entranced with the world. Like Richard, Jesus will come. To the watchful and obedient his coming will be a boon; to the wicked it will be a curse and a doom.

POWER OF A FEW WORDS. (645)

Ps. 119: 11; Ps. 19: 7; Isa. 40: 8; Jer. 23: 29; Heb. 4: 12.

An anonymous note containing six words, left on the desk of Assistant City Attorney S. C. Herron, advising him to call at a certain address for information, probably saved the city of Chicago $25,000 in a personal damage suit that seemed destined to go against the city. Important as are the results that issue from the words of men, they are almost insignificant compared with the mighty power contained in the simple words of God. Such brief messages as, "Trust the Lord Jesus Christ," "God is love," "God be merciful to me a sinner," have changed the destinies of thousands upon whom the Law had pronounced eternal doom.

Illustrations From Current Events

BY PAUL J. GILBERT.

SALVATION FOR THE DESPISED. (646)

Rom. 5: 6; Rom. 3: 29; Luke 16: 22; Matt. 9: 12.

C. E. Russell writing of the caste system in India pictures the contempt in which the natives are held by foreigners. On a steamer about to leave an Indian port, a case of the plague having been discovered by the inspector, the captain calmed the fears of the passengers by assuring them that "nobody gets the plague but the 'blamed natives,'" and from one end of India to the other the "blamed native" is the last one to be considered and cared for, his very religion serving to separate him, the help of which he stands so sadly in need. No wonder that the outcasts among the "blamed natives" have welcomed the missionaries of Jesus Christ, for their condition was deplorable beyond the words of man to describe. Yet it was not a great many centuries ago that we Anglo-Saxons were just such "blamed natives." No doubt the proud, independent Roman citizen transacting the business of his government among the subject tribes of Germans spoke contemptuously of the "blamed natives" and considered them hopeless barbarians. But the love of Christ constrained the missionaries of the cross to encounter the hatred and superstition of the barbarian and brought him into contact with the life-giving power of Christ. May the Church of Christ continue to minister in the name of her master to the "blamed natives" of India and of the world.

THE PLEADING WOUNDS. (647)

Is. 52: 14; Is. 53: 5; Rev. 1: 5; 1 Pet. 4: 1; Joel 3: 2.

The story is told of an old soldier down in Georgia who decided to become a candidate for the office of justice of the peace. Unaccustomed to political campaigning and being altogether deficient in the art of public speaking it soon became evident that he was no match at all for a younger opponent who was both a politician and a glib talker. One evening just prior to the election the old soldier sat on the platform at a great mass meeting. Suddenly one of the speakers of the occasion who was presenting the claims of the old soldier for election, stepped over to his side and pointing to the sleeveless arm and placing his hand upon a great scar that marked the veteran's face, he exclaimed: "Ladies and gentlemen, behold! Picketts' charge at Gettysburg!" Instantly the enthusiasm of the great crowd rose like a great tidal wave and with cheer on cheer they greeted and applauded the old man whose wounds bore such eloquent tokens of his bravery and patriotism, and a few days later they sent him into office beneath an avalanche of votes. Infinitely eloquent of love, humiliation and sacrifice are the wounds of Jesus Christ. Truly he is worthy to receive the homage of every heart and life.

Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die."

ET TU, BRUTE! (648)

Prov. 27: 6; Ps. 55: 12, 13; Amos 3: 3; Jude 11.

Even yet Jesus is betrayed by those of his own household and "put to an open shame." A recent utterance from a New York minister, heralded from one end of the country to the other by the daily press, contains this blasphemous "information":

"You can put Ingersoll's lectures and the Bible side by side and read them and neither book will lose much. The world has been better for him. He will live for centuries. The essentials of Christianity and the essentials of Ingersollism are about the same. The only difference is that one is traced to the supernatural."

Verily Judas has been outdone!

EXCHANGING HABITS. (649)

Jno. 8: 36; 2 Pet. 2: 22; Gal. 6: 15; 2 Cor. 5: 17.

The inefficiency of mere reform is only too well emphasized at the beginning of each new year, so much so that such "resolutions" are the subject of jest and quip. It is sadly in evidence at other times through the entire year to the godly minister seeking to bring his people into vital touch with his Master. A pastor speaking of the matter said: There is in my congregation a prominent physician who on learning that his young son had begun the habit of smoking offered him $1,000 when he should become of age if he would give up the practice. The boy readily agreed to the father's great delight, but a few weeks afterward was quite chagrined to learn that the young man had taken up the kindred habit of "chewing" tobacco. On being pressed about the matter the boy confessed that he had begun the "chewing" on the very day he had abandoned the "smoking." There was no real desire to forsake the filthy practice. He was merely willing to exchange one habit (practically the same) for another. It is ever so with the reformer. He needs something more than the mere quitting. The man who expects to become a Christian by lopping off habits will never become one. There must be a new *life* within.

CAUGHT IN THE ACT. (650)

Rom. 6: 16; Rom. 6: 23; Heb. 12: 15.

A man tried to steal copper by cutting down wire, but one day while thus engaged at the top of a high pole he came in touch with a "live" wire and was instantly killed. There he hung gripped by the mighty current with his guilty intentions revealed to God and man.

There is a "live" wire in every sin and many are slain thereby, their guilt an awful record to take into the presence of their God.

PEACE. (651)

Rom. 8: 6; Jno. 14: 27; Gal. 5: 22.

"He leadeth me beside the still waters,
"He restoreth my soul."

The marginal reading for "still waters" is "waters of rest." God never allows us to be tempted more than we are able to bear, and just beyond the place of sorest trial is the haven of rest and restoration. The Niagara River affords a beautiful illustration of this truth. Just above the great cataract, its waters rush and roar in angry tumult until they take their fateful leap into the great abyss. Then all is quiet, and the little boats move so close to the mighty fall that their passengers are bathed in its spray. Lower down the waters are again churned into the fury of the Rapids as they approach the dreadful Whirlpool. But only a little way beyond lie the quiet waters of Lake Ontario.

DISDAINING A PILOT. (652)

Prov. 8: 20; Is. 55: 4; 2 Cor. 4: 4; Matt. 19: 22.

A Berlin cable some days ago told of a Greek commander of a vessel who refused to procure a map or a pilot while cruising in unknown waters in the Baltic. Finally after nearly wrecking his vessel several times he was compelled to order a boat ashore and telegraph for help. Fortunate he was to have thus easily escaped. Voyager on Life's sea, don't disdain the only Pilot and the Chart. "Many a noble bark, my brother, has been shipwrecked" without Him.

FINDS VALUABLE VIOLIN. (653)

Jer. 18: 4; Rom. 11: 15; Matt. 18: 11.

Hidden away in the dusty recesses of a Des Moines pawnshop, one of the matchless works of the violin makers of centuries ago has been discovered by George W. Kortright. For the last half century the old instrument, battered and broken, has been lying on the shelves, overlooked by the sharp eyes of the connoisseurs who are accustomed to make regular trips in search of hidden treasures. Mr. Kortright found the violin, neglected and covered with dirt, on the back shelf of the pawnshop a week or two ago. Investigation revealed to him that it was the work of Jacobus Steiner, one of the better known of the old violin makers. The collector secured it and put it through a process of restoration, which has now been completed. Although bought for a song, the instrument, cleaned and rejuvenated, is now valued by its owner at $800.

Did you ever hear the music of a human being whom God re-made?—a Hadley, a Trotter, a Jim Burwick, a Jerry McAuley, a Nellie Conroy? A Stradivarius in the hand of Kubelik or Ole Bull cannot begin to compare with such heavenly music.

WILLING TO PAY THE PRICE. (654)

Dan. 1: 8; Jer. 35: 6, 7; Ps. 44: 14.

Poor China, upon whom "Christian" England forced the deadly opium traffic, is now making gigantic efforts to free herself from the curse that has undermined her manhood. These are some of the provisions of her new prohibitory law:

"Violations of this law are to be punished by the imprisonment of the offenders and by the confiscation of all their property.

"The importation of morphia and other medicinal forms of opium and hypodermic syringes is permitted under most stringent regulations and the sale limited to practicing physicians. The government will establish dispensaries at which medicines to counteract the craving for opium will be furnished to the public free of cost."

Then the significant statement is made by a writer, "The government sacrifices a revenue of about $22,000,000 a year. It will mean millions more to carry out the plan, but China is determined and will pay the price." Would that America were just as concerned about the liquor and opium traffic and willing to pay the price—for it is the "price" that blinds us.

DYING PEARLS. (655)

Jas. 1: 27; Job 22: 29; 1 Cor. 14: 1; 1 Jno. 2: 10.

The famous "Mme. Thiers' Pearl Necklace," part of the legacy left to the French republic by President Thiers is said to be dying. It is a well known fact that pearls turn black and die unless worn frequently next to the skin. The necklace is in the government museum and is valued at nearly $60,000.

Christian, you are the center of a circle that no one else in the world can influence in the way that you can. Each soul, a priceless pearl, but they will blacken and die if they do not learn of the love of Jesus through you. Take them into your warm heart and they will glow with a living light.

CAREFULNESS IN SPEECH. (657)

Col. 4: 6; Ps. 37: 30; Job 27: 4; Eccl. 9: 17; Jas. 3: 2; Jas. 1: 19.

When the late John Hay was asked to "say a few words" at an important occasion, he replied: "I simply cannot do it; should I comply with your request I must prepare myself at the cost of a week's steady work." If such a man of great scholarship, quick mind, large resources, fund of information, a trained writer and poet, as well as man of affairs, so thoroughly prepares for every utterance, how few of us should dare to speak or write.

KEEP IN TOUCH. (658)

Rev. 3: 2; 1 Cor. 16: 13; 1 Thess. 5: 17.

Jesus prayed that his disciples might be kept while in the world. He knew the strain and danger of life—the need to watch and pray constantly.

Dr. F. Peterson, a well known specialist in nervous complaints states that it is as impossible for a man to pass through one day of life and not encounter more or less friction as it is for a bullet to travel through the air and escape the same.

As long as we are in the flesh there will be temptation and friction. Only by keeping in touch with him can we be victorious.

THE DEVIL GROWLING. (659)

Job 1: 9; Luke 22: 31; Luke 10: 18.

Fitzgerald, Ga., a town of four thousand population, not long ago sought to become the

location of the new building and repair shops of the Atlantic and Birmingham railway. The town was peculiarly adapted to the needs of such an industry, but the railroad officials refused to consider it because of the existence of six saloons, experience having taught them that labor was more reliable in "dry" territory Last April four thousand conductors and motormen of the United Railways of St. Louis were notified by their employers that frequenting of saloons would subject them to instant dismissal. The United Mine Workers of America have shut out both saloonists and bartenders from membership in the organization. These are but a few of many instances which may be cited to illustrate the growing feeling against the saloon from a business standpoint.—*Bonfort's Wine and Spirit Circular,* Oct. 25, 1906.

BE NOT HASTY. (660)
Prov. 15: 18; 2 Pet. 1: 5; Eccl. 7: 8.

Be not hasty to condemn. The sober second thought may place a matter in a new light and save a weaker brother. Some time ago in England important news was received in Liverpool about a disaster to the crop in the southern states of America. The cable came just after the market had closed for the day. And it was wisely remarked that it was a great stroke of luck it did. Traders who would have lost thousands of dollars by trying to act wisely on the impulse of the moment, instead had a good night's rest and several hours' reflection before the market was opened again. The result was that before the market opened the wise old members of the exchange came together, and when business commenced put their shoulders under the market and averted scores of bankruptcies which would have ensued had the news come a few minutes before it did.

ABILITY TO REBUKE. (661)
Neb. 5: 9; Matt. 7: 5; Rom. 2: 21.

Amy Wilson Carmichael, of South India, tells of a little Indian girl who, when reproved for her offenses by those of her own color, would say haughtily, "you are only me grown up." Father, have you given your boy occasion to think if not to say that of you? Sunday school teacher, does your scholar suffer your exhortation by reason of your age and position rather than your Spirit-filled life?

COUNTING THE COST. (662)
Luke 12: 8; Dan. 3: 16-18; Heb. 11: 26; Ps. 84: 10.

During the civil war, a physician had two sons who came to him one morning, and expressed their determination to join the army. He at once began to remind them of the hardships and sacrifices involved and finally said, "In fact, my boys, if you really desire to become soldiers you must be willing to be shot to pieces."

After the father had finished the younger son quailed before the prospect and expressed his willingness to remain at home. The other quietly remarked, "I have thought that all out, father, and I am ready to go." Then said the father, "Go my son, to the war. If you are called upon to die I know it will be at the front." He had counted the cost and was ready to go.

THE BURDEN OF JESUS. (663)
Rev. 5: 9; Gal. 3: 13; Rev. 19: 14; 1 Jno. 2: 2.

Dr. W. R. Dobyns relates an incident that gives us some idea of the burden of sin that broke the heart of the Son of God:

"Some time ago I noticed a stranger in my congregation who seemed to be oppressed by some great sorrow. In conversation with him he weepingly told me that his son had been guilty of a great crime and that he was on his way to see President Roosevelt and obtain, if possible, a pardon for his boy. There was a man who was crushed under the sin of just one soul. How infinitely more mighty and heavy, was the load of sin laid upon the spotless soul of the Lamb of God."

The Book of Hours

As one who reads a tale writ in a tongue
He only partly knows,—runs over it
And follows but the story, losing wit
And charm, and half the subtle links among

The haps and harms that the book's folk beset,—
So do we with our life. Night comes, and morn:
I know that one has died and one is born;
That this by love and that by hate is met.

But all the grace and glory of it fail
To touch me, and the meaning they unfold.
The Spirit of the world hath told the tale
And tells it: and 'tis very wise and old.
But o'er the page there is a mist and veil:
I do not know the tongue in which 'tis told.
—*E. R. Sill.*

Song of the Old Minister

BY WALTER S. SMITH.

When I was young I used my tongue
In sermon and in song;
And I could teach and write and preach
And push church work along.
I had an active ministry,
And there were many calls for me.

But now they say I'm bent and gray
And show a wrinkled face.
In wounded pride I've stepped aside
And given up my place.
My hands are shaky, yes, I know,
And all my steps are short and slow.

Well, so it seems my youthful dreams
Were castles in the air.
I'm plainly told I'm getting old,
And done with public care.
And, now, the thing I cannot see
Is what the world will do with me.

Old horses, when they fail, like men,
Their useful days they pass,
Are gently told they're getting old,—
They turn them out to grass,
And as for me, I may go too,—
But find the grass blades short and few.

THE ECCLESIASTICAL YEAR—JUNE

BY G. B. F. HALLOCK, D. D.

Children's Day

For many years the second Sabbath of June has been set aside as Children's Day. It has come to have a recognized place in the work of the church. It is not so designated in any ritualistic or formal sense, but as an opportune time to bring special influences to bear upon the children in favor of their early conversion.

The central thought of Children's Day must be the directing of the hearts and minds of the children to a personal interest in Christ as their own Saviour. Anything less or else than this is a serious mistake. Especially must it be realized that the services of the day are not merely for the entertainment of the children, or of their parents either. It is a very nice thing to have recitations and singing in proper measure, but this must not become a mere school exhibition.

Of course the normal condition would be for all the children to be present regularly at the church services every Sabbath. Some children are, and grow up in the atmosphere of the church, to spend their whole lives in the service of Jesus Christ. But most of them are in the church at time of public worship at very rare intervals. Many, even in Christian families, are seldom there. If, on a special Sabbath, the children generally are present, the occasion should be taken advantage of most wisely, so as to make a deep and happy impression upon them and to help make them love the church and the hour of divine worship.

The singing of course, must be sweet and solemn; the recitations wisely selected and properly given; the flowers beautiful and abundant. Above all the words spoken to them should be loving, tender, dignified and full of the elements that charm the heart and direct the mind to a saving knowledge of Christ. Such a day as this will be a blessing to all the children. The sacred hour in the sanctuary will make them feel that the church is indeed the house of God and the gate of heaven.

The service may be a blessing also to the older portion of the congregation. The parents will be, anew, impressed with the importance of training their children in the nurture and admonition of the Lord. They well realize that the church, as a whole, has an interest in the spiritual welfare of the little ones. Their hearts will grow warmer over the manifestations of loving concern shown by the pastor and others for the best life of those they love.

CHILDREN'S DAY (664)

Do we not recognize the fact that the first genuine Children's day was inaugurated by the Saviour himself, and may we not feel his loving approval as in "remembrance" of him we keep this day sacred to the children?

So fully do we believe that Children's Day should be the observance of "the day that Jesus blessed the children," as one child defined it, that we keep to that thought as sacredly as the birth of Christ for Christmas, or the resurrection for Easter.—*Mrs. Otis Atwood.*

Commencement Day

CHILDREN. (665)

I hold it a religious duty,
To love and worship children's beauty,
They've least the taint of earthly clod,
They're freshest from the hand of God.
—*Campbell.*

Children are God's apostles day by day
Sent forth to preach of love, and hope and peace:
Nor will thy babe, its mission leave undone.
—*James Russell Lowell.*

THE CHILDREN'S SUNDAY. (666)

A beautiful custom it is that devotes an exquisite summer Sabbath in the flush and bloom of June when the roses are everywhere fragrant and the birds are singing, to the children of the church. Every Lord's Day, to be sure, is as much for the children as for their elders, but on this particular day they have their seats in the body of the church with their teachers and their Sunday school banners; the songs are theirs, and the sermon is directed to them. No fairer sight ever greets our eyes than that of a church full of children, unless it be the other sight of the children week after week, scattered about among the grown people as they sit in the familiar family pews.

Too much cannot be said in praise of what the Sunday school does for childhood. Now that family worship is on the decline and that the Bible is omitted from so many of the secular schools, the hope of thousands is in the faithful teaching of the Bible on the Sabbath by men and women who gladly give their service to the Lord, mindful of his tender saying, "Suffer little children to come unto me, and forbid them not."

The children of Christian families ought by right of birth to know their Bibles, not alone in the good old way of memorizing chapters and verses, but by the hearing of the ear. Once a day at least some portion of God's Word ought to be read aloud by the fireside. But if this is not done, the children will not wholly fail of learning the Scriptures if they recite and study a portion, selected wisely and explained in the Sunday school.

We try to make the sanctuary attractive on Children's Sunday by bringing to it flowers and sometimes by hanging cages of birds here and there about the church.

I have seen this done, but have never quite liked it as imprisoned birds, however sweetly they may sing, always make me think of bars and limitations. Then, too, although bird songs are sweet, children's voices are sweeter

and nothing is so perfectly delightful as youthful voices uplifted in sacred song. There are many songs that seem fitted for the children to sing. "Onward, Christian Soldiers," "Jesus Loves Me," "There is a Green Hill Far Away," "Children of the Heavenly King," and others, occur to use in this connection.

To preach to children is by no means a simple achievement. They resent the obvious effort to preach down to their comprehension, the plain truth being that all children except the tiny ones in the infant class understand much more than most of us suppose of the sermons addressed to an ordinary congregation. I have had very great pleasure in observing the faces of two or three bright children who sit near me in church. They lose not one word that the minister says and no faces are more responsive than theirs. The minister who would win the hearts of children must treat them as if they were intelligent and not talk to them as though they were imbeciles. They enjoy a story or an anecdote as well as we all do, and if the sermon be about life and conduct and the love of Christ for us, it will not fail of its object. It should not be too long. Sitting still sometimes wearies those who are beyond the restless age. Children like a good deal of change and a fifteen minutes' sermon is long enough for their real benefit.

The hope of the world is in its children. Trite and commonplace as the assertion may sound, unless the rising generation is trained for Christ and for Christian service, there will be small hope for the world in days to come. The children for Christ should be the motto of the church.—*Margaret E. Sangster.*

Texts and Themes

ILLUMINATED LIVES. (667)

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 11.

Treasured up with my objects of interest is a beautiful star. It is only an ordinary cardboard star, but on one side it is covered with a special white paint that absorbs light just as a sponge drinks up water. So, when the sun shines, my star is put in the light of it, and it drinks in the bright, beautiful light. Then, when night has come, if the star is placed in a dark room, it there shines out the light it has received in the day. Isn't that beautiful?

That star seemed to remind one that our otherwise ordinary dull lives may be always illuminated by simply coming to and enjoying the light, life, and liberty of the "Sun of Righteousness." Has he risen on your soul with "healing in his wings"? If not,

Come to the Light, 'tis shining for thee!
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see;
The Light of the world is Jesus.

When you have received this beautiful Light, you must not keep it to yourself; but, in all that you do, wherever you go, try to shine by passing on to others in the darkness of sin the blessing of salvation you have received. Thus you will become a living, shining star for Jesus.—*S., in London Christian.*

THE FAITH OF A LITTLE MAID. (668)

2 Kings 5: 2, 3.

The faith of children is always beautiful. When we take into our arms a little babe, the steady gaze at us from eyes that have no fear in them, because the heart has not yet learned to doubt, awakens a tender chord in our own hearts, and we handle gently the babe, that doubt may not arise or fear take possession. Unwavering faith is frequently seen in children, and should be encouraged; they had better believe too much than too little.

In the fifth chapter of Second Kings, second and third verses, we have an Eastern picture of a little maid, a slave girl waiting upon her mistress, the wife of the captain of the Syrian host. She had been taken from her home in the land of Israel by some of the soldiers of her present master, and yet there does not seem to have been any bitterness in her heart, but, rather, a desire to aid the diseased master. She must have seen lepers recover at the word of the prophet Elisha or she would not have spoken so confidently of his power to heal.

I. God can use very small and humble instruments to carry out his plans. It is very encouraging to those who cannot go out into the active fields of the world. This little maid, spoke quietly of the great prophet in her own land. The King of Syria placed a strange confidence in the words of a child, but God was overruling his mind to work out his own purpose, the salvation of a soul, and a girl was his instrument.

II. Souls have to be saved today when the weakest of God's children testify to Jesus and his salvation in any place where they are.

The chapter tells us of Naaman's healing after his pride was crushed. Again humble instruments were used. His servants, his pride of position, were a hindrance to God's touch upon his body, as well as his soul.

III. We know nothing more about the little maid, not even her name, but we cannot think the good work begun by her ended with her master. God's first drops always precede the shower on needy grounds. If we sow the seed wherever we are, we can trust God to give the increase.—*Unidentified.*

THE BOYHOOD OF JESUS. (669)

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2: 52.

St. Luke seems purposely to have told us something about our Saviour at every stage of his earthly life. We have him as baby (2: 16), little child (2: 40), boy (2: 43), and man. We like to treasure up everything we can gather about the childhood of great men. In the biographies you read, the most charming pages are often those which record the sayings and doings of youth. But St. Luke is the only historian of the childhood and boyhood of Jesus, and he tells us very little. There is only one verse that gives us any insight into his character up to his twelfth year: "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."

We may be thankful that he ever was a child at all. The first Adam was not. If

Christ had come into the world a man, say thirty years old, how much would have been lost! When we think what that infancy and boyhood did for comfort and for pattern to children, and what teaching there is in it to parents, we thank God that Jesus ever was a child.

And he was no unearthly child without childhood, for we are told very minutely that he grew as children usually grow. And he grew in "wisdom," which is better far than learning or knowledge. "An ounce of wisdom," the proverb says, "is worth a ton of learning." Learning has often left men fools, but wisdom teaches us to live well, and is the best growth of mind. Thus "the child grew and waxed strong in spirit." His human nature, like yours, had these three parts—body, mind and spirit. The body connects us with the earth, which is kindred dust; the mind, or love, connects us with men, and the spirit connects us with God. Jesus grew in every part, and with all kinds of growth. Now such is true growth. Some children, however, are content to grow in body without growing in mind. And some children grow in body and mind, while they wax weak in spirit from want of wisdom. But your spirit, dwelt in by the Spirit of God, should rule over mind and body. It should be like the captain in a well-ordered ship, and all the parts and passions of your nature should be as a well-trained and obedient crew. The teachers of the child Jesus were nature, his daily work, the synagogue, his home, and his Bible. Jesus was a lover of nature, and heaven and earth are a splendid book open to most children. You may learn many a lesson from nature. Then you have educators like Jesus Christ in home-life, daily work, and the Bible. Pray that you may use them in the same spirit.

Above all things he was holy. "The grace of God was upon him," as the sunshine is upon you at mid-day, as the morning dew is upon the flower, filling its cud. Yet his childhood was not gloomy, for he was a universal favorite. "He increased in favor with God and man." It is sin that makes children unlovely, and it is holiness that makes them divinely beautiful. It was so in Nazareth, and it is so today as much as ever. Grace makes the young graceful, that is, beautiful with the finest beauty.

As the magnet draws the particles, so this beautiful childhood of Jesus should draw and attract the hearts of children to their Saviour. —*The Pulpit.*

STOP! LOOK! LISTEN! (670)

Proverbs 4.

I have chosen the whole of the fourth chapter of Proverbs for my text, and, as the New England farmer boils down barrels of sap into a few cakes of maple sugar, I shall reduce it to three short words: "Stop! Look! Listen!"

One night, soon after I came to Cincinnati a stranger, I was compelled to walk from Bond Hill to Avondale. It was dark as Egypt, and raining cats and dogs. You can imagine how bewildered I was, having never been over the road before.

Suddenly I heard the whistle of a locomotive, and, not knowing that there was any railroad there, I stopped and looked and listened. I could see nothing, because, as I afterwards discovered, the two uncoupled sections of a freight train stood on either side of the Paddock road, and hid the headlight from view. Then there was a shimmer at my feet, and I sprang back from what I saw were iron rails. The next instant one of the fastest trains on the B. & O. went thundering by, just grazing my body, and almost drawing me under the train with its suction. For a moment my heart stopped beating. It was a long time before I could move. I have never forgotten it. I cannot cross the track at that point even to this day without a shudder.

Now what I want to tell you is this,—that right at the side of that railroad crossing there is a big white sign containing these three words, "Stop! Look! Listen!" It is exactly what I did, although I could not even see the board, say nothing about the black letters; and, if I hadn't done it, I would never have known what hit me.

Stop! Look! Listen! That is the best advice I know. It is the fourth chapter of Proverbs in three words.

I. First, Stop! The most of you are old enough to know that life is full of dangers of all kinds. We often have to walk in darkness, and, no matter what path we choose, the engines of danger and destruction go thundering across it. Sometimes they are seen, and sometimes unseen; sometimes avoidable, and sometimes unavoidable. Sometimes they are physical, like disease, conflagrations, floods, earthquakes, volcanic eruptions, and I know not what. Sometimes they are moral, like avarice, envy, lust, greed, discontentment, and ten thousand others. They dash across our path day and night, savage, remorseless, terrible. It is no joke to live, let me tell you. How anybody ever escapes to be fifty, and even a hundred, years old, and keep virtuous and good, is more than I know. It's even a mystery how little children grow up to be ten or a dozen years old, and especially boys. Why I didn't get burned up and drowned and smashed to pieces twenty or thirty times when I was a little shaver like some of you, is more than I can even guess,—unless Mrs. Chalfant, with whom I boarded at the Centennial Exhibition, was right.

One day her three children started off alone to see the big fair. "Mercy," said I, "I should think you would be scared to death." "Oh, no," she said, "big folks have to take care of themselves, but God takes care of the children." At any rate, I know that there are dangers everywhere, and that in the midst of them the best thing you can do is often to stop stock still. I don't want to make cowards of you. There are too many cowards in the world already. One time a soldier was running away from battle, and his captain shouted at him from behind a tree, "Why don't you hide?" He never stopped running for a second, but just shouted back, "The trees are all taken up by the officers!" Yes, the hiding places are all full of cowards now. We want heroes, not 'fraid-cats. We want more boys and girls who

don't know what fear is. But what we want more yet is boys and girls who know enough to stop before they've gone too far. Some of you have already begun to travel roads which lead to death. You are on the path which leads to lying, stealing, impurity, Sabbath-breaking, drinking. Now, I say, stop!

One time a little girl ran down a railroad track, tearing off her little red petticoat, and waving it as she ran. The engineer of the Katy Flyer saw her, and stopped. He didn't wait until he asked her how she knew the bridge was down. He just stopped. Now, boys and girls, if you are on the wrong track, stop. Shut off the steam. Put on the brakes. Stop. Don't ask me how I know there is danger. I know,—that's all. Stop!

II. Second, Look! Sometimes it don't do any good for you to "look," for you can't see. Something shuts off the view, as those freight cars did for me. Very often you aren't old enough to see for yourselves. You haven't had experience enough. If you will excuse me,—you are like little puppies who haven't got their eyes open. There are a whole lot of strange and terrible results of wrong-doing that you could not comprehend if you should try to. So don't go to work and say that there are no dangers because you can't see them. I feel ashamed of children who think that old people can't see dangers because they can't. You don't think you can see as well as they can at a parade, when your eyes come up just about the coat-tails and the leather belts of the men and women who are squeezing and strangling you. Oh, no! You are quick enough then to squeal out, "Papa, put me on your shoulder! I can't even see the colonel on horseback!" I wonder you don't sometimes want to get on your father's shoulders and see the dangers he sees (as well as what parades) that are out of your childish vision. There is an old proverb that a child on the shoulders of a giant can see farther than he can. But he can't if his eyes are down about the calves of the giant's legs. And yet, if you little people cannot see all the dangers, you certainly can see some, if you will only look. Look at that little cigaret fiend. You can see how pale he is, how his hand shakes. Look at the old drunkard. You can see his red eyes and his bloated face. Look at that young fellow in the patrol wagon. That's what comes of stealing tarts and pennies—at last. Look at that little fellow who has been playing hooky and deceiving his parents. Is he happy? Is he satisfied with himself? You can see he isn't, as well as I. Look around you. You don't need anybody else's eyes to see that the good people are the happy ones, and the bad the miserable. What were your eyes given you for? You ought, as we used to say when I was a boy, to keep them peeled. It's a terrible thing to be blind and have no eyes, but it is a thousand times worse to have them and not use them. "Eyes have they, and see not," says the Bible in a fine burst of scorn.

III. Third, Listen! I want to be very careful how I pronounce that word. There are few more aggravating words in the English language when it is spoken imprudently or even pertly. I have heard people say, "Listen," over the telephone wires, when I felt like tweaking their noses. Sometimes, when I am going along the streets and hear young girls say to each other, "Listen," I want to put my fingers in my ears and run. I don't say it to you in that way. I say it kindly, and I say it respectfully. There are so many dangers in life that you little people cannot foresee or comprehend that I want to beg you, with all my heart, to listen to your parents and your teachers and your friends when they try to warn you. I know their talk seems silly to you. I know it bores you. But that is because you do not and cannot comprehend. If you would only listen! They know so much more about life's dangers than you do. Do you want to know how? I will tell you. They have tumbled into traps themselves. Yes, we confess it. We have made mistakes, we have committed sins, the scars are on us. We, too, refused to listen, and we paid for it. The train struck us! We know. It's no cry of "Wolf! wolf" when we tell you that to be untruthful and impure and cross and mean, to swear and steal and drink, exposes you to the locomotive. We've been hit ourselves, and besides this we've grown a little cautious, and have been listening to others. What does history say? What is the voice of human experience? Why, my dears, we have been laying our ears on the ground, and from every land and every age we hear a great, deep, swelling, sorrowful moan from the lips of those who say there never was a time or place where men could look on the wine-cup when it is red, stake their money on the dice or poker-chips, speak to each other of impure things, covet treasures which were not their own, and a thousand other things, without putting themselves in the way of the locomotive. And more than that! God has said the same thing through the lips of holy men of old, who spoke as they were moved by the Holy Ghost. Listen! I say it kindly and gently,—listen! "The soul that sinneth, it shall die." "He that soweth to the flesh shall of the flesh reap corruption." Listen! I think I can hear the voice of myriads of those who have made shipwreck of their lives coming up from the darkness of the under-world, saying, "Oh, if we had only listened!"—*Rev. Charles Frederick Goss.*

DUTIES OF CHILDREN TO THEIR PARENTS. (671)

"Honor thy father and thy mother," etc. Ex. 20 : 12.

The annals of our American Presidency furnish three beautiful instances of filial devotion. Dean Farrar alluded to two of them in his sermon on this commandment in Westminster Abbey. And this is how he tells the story of the first:

"A young boy," he said, "was once going to sea as a midshipman, but as he got into the boat he saw his mother's streaming tears, 'Fetch back my trunk,' he said! 'I will not go and break my mother's heart!' 'George,' said his mother, 'God has promised to bless the children who honor their parents, and I believe that he will bless you.' That boy grew up to be George Washington, first President of the United States of America."

We all remember how James A. Garfield, immediately after taking the oath as President, turned and kissed his old mother who sat just by. And there was no trait in the character of William McKinley which drew the hearts of the people to him more powerfully than his unfailing thoughtfulness and tenderness toward his old mother—unless it was his devotion to his invalid wife.

In literature perhaps the two most beautiful expressions are Cowper's lines written on the receipt of his mother's picture fifty years after her death and James Barrie's tribute to his mother in "Margaret Ogilvy."

Sings Cowper:

Oh, that those lips had language! Life has passed
With me but roughly since I heard thee last.
Those lips are thine; thy own sweet smile I see
The same that oft in childhood solaced me.

"My Mother! When I learned that thou wast dead,
Say wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?"

And Mr. Barrie tells us that from his earliest recollection his one ambition had been to please his mother. "When he was a bairn—so his mother used to tell him in after years—he saw nothing bonny, he never heard her setting her heart on anything, but he flung up his head, and cried, 'Wait till I'm a man!' And when the boy grew to be a man, it was to her the first hard-earned cheques went. After her death he found the envelopes that had contained them! in a box, with a bit of ribbon round them." "And when, very early, fame came to the son," it is said, "it made no difference; there was no one in all the world he cared for as the little old woman with her thin wasted hands and dainty white mutch; at a single word he would hurry off on a long journey to see her, and when he was away he was never so busy that he had not time to write to her daily." "My thousand letters," he says, "that she so carefully preserved, always sleeping with the last beneath the sheet, where one was found when she died—they are the only writings of mine of which I shall ever boast. I would not there had been one less, though I could have written an immortal book for it."

And when she was dead, he could look back and say, "Everything I could do for her in this life I have done since I was a boy; I look back through the years, and I cannot see the smallest thing left undone."

Happy mother! Happy son! Oh, while you have them, my friends, old or young, "Honor thy father and thy mother," for "the eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—*Rev. W. R. Taylor, D. D.*

A LITTLE CHILD. (672)

"A little child shall lead them." Isa. 11 : 6.

Dr. J. R. Miller has lately given an instance of the benefit and grand results following from adopting little children into a house. There was a childless home. Husband and wife grew up together in mutual love, but having no interest outside of their own lives they became selfish, grasping, covetous. Years passed and they were growing rich, but they were miserly, saving every possible cent. They pinched themselves, living almost like beggars with thin clothing and poor fare in fireless rooms. They gave nothing away to the relief of the need and distress about them. Appeals for God's work met with no responses. Thus time passed until they reached midlife. Then the breaking up of another home by the death of the parents sent a little child into this cold, lonely, dreary home. At once the child found her way into both these withering hearts, and little by little the love awoke. Almost instantly there was a change. The home was brightened. The hoarded money was brought out and was spent more freely. The poor were remembered; God's cause received help. The faces that were growing old and cold with the lines of greed and grasping desire became soft and warm with love's subtle warmth. The two lives were transformed. God saved them through a little child.

THE CHILDREN. (673)

An old lady lay dying. Her youngest child had been dead twenty years. It was midnight when she aroused from a prolonged stupor and inquired, "Is it night?" "Oh, yes, it is midnight," was the reply. "Are the children all in?" was her anxious inquiry. Then she closed her eyes and died. When on the verge of eternity she went back to the days when her children were young, and her mother instinct asserted itself in the question, "Are the children in?" Ah, father, mother, of today, are your children all in, or are they permitted to spend their evenings on the streets? Are they all in the family circle each day for family worship? Are they all in the public schools? Or are they kept out for trivial excuses or permitted to play truant? Are they all in the Sunday school, and so instructed and guided by parental precept and example that they will remain in it when they become men and women? Are they in the Young People's Society and learning to become active, efficient, delighted workers in the Lord's cause? Are they in the public congregation for worship and to listen to the preaching of the Word on Sunday morning? These, dear parents, are questions upon the proper answer to which depends the highest welfare of the dear children whom the Lord has given you. See to it with all possible diligence that the children are all in.—*Religious Telescope.*

WHAT A BOY CAN DO. (674)

One day a merchant said to a little boy who was doing work about the store:

"You will never amount to much, you are too small."

The little fellow looked up from the work he was doing and said:

"Small as I am, I can do something that no one else about this place can do."

"Oh, what is that?" asked his employer.

"I don't know as I ought to tell you," he replied.

But the employer, being anxious to know, urged him to tell what he could do that no one else about the place was able to do.

"I can keep from swearing," said the little fellow.

There was a blush on more than one face present, and no anxiety for further information from the small boy.

ESTIMATE OF CHILDHOOD (675)

Good old Dr. Tyng said at one time: "In my church I haven't hesitated for years when the choice came between one child and two old men to take the child," and the life and prosperity of that church under Dr. Tyng as its pastor showed the wisdom of this Christ-like way of estimating childhood.—*Wilbur Crafts, D. D.*

WHY THE YOUNG SHOULD SEEK THE LORD. (676)

There are many reasons why the young should seek the Lord. We give a few of them.

1. God commands it. "Remember now thy Creator in the days of thy youth."

2. There are special promises for the young. "They that seek me early shall find me."

3. They may die before they get older. There are many short graves in the graveyard.

4. It is easier to come to Christ while young. It is much easier for a boy who is running down hill to stop near the top than toward the bottom of it.

5. By waiting, much enjoyment and usefulness is lost. There is permanent joy only in Christ's service. None can afford to lose any of it.—*Zion's Watchman.*

A PATHETIC LETTER. (677)

It is said that the following pathetic letter was found in the mails at Cincinnati, the grammar and spelling only having been corrected for publication:

"To my Mamma in Heaven:

"Dear Mamma:—I am so lonesome since you went to Heaven. I want to go to you. The time seems so long. You said I could come to you. Mrs. Clark is kind to me, but she is not like you. You show this to God, and send for me sure. My arm hurts me so bad; you said it would be well in Heaven. I send a kiss. From your

"Little Dora."

Poor little orphans! How we ought to delight to supply, as far as we can, their great lack in parental love and care. It was Jesus himself who taught, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

QUEER ANSWERS BY PUPILS. (678)

Some exceedingly ludicrous answers to examination questions by young pupils are recorded in the Boston *Traveller*.. "In a training school for girls," says the journal, "one maiden said that a robin had web feet, and that a sparrow had eyes on both sides of its head to enable it to see around a corner." In political and legal lore the pupils were all at sea. One said a "bill" is permissible when it is allowed to pass the first time; it is retrospective when it has to be considered again. Charlestown was said to be a navel arsenic. Children, too, give some queer definitions. Backbiter was said to be a flea. Blacksmith is a place where they make horses, because you can see them nailing the feet on. A horse is an animal with four legs, one on each corner. Ice is water that went to sleep in the cold. Little sins are cracked commandments. The nest egg is the one the hen measures by. The four seasons are pepper, salt, mustard and vinegar, and stars are the moon's eggs."

WHAT I HAVE. (679)

I've two little hands to work for Jesus,
One little tongue his praise to tell,
Two little ears to hear his counsel,
One little voice a song to swell.

I've two little feet to tread the pathway
Up to the heavenly courts above,
Two little eyes to read the Bible
Telling of Jesus' wondrous love.

I've one little heart to give to Jesus,
One little soul for him to save,
One little life for his dear service,
One little self that he must have.

GOD'S LIGHT. (680)

A beautiful story is told of a little girl, whose faith in God may teach us a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

"Will God blow out his light and go to sleep, too?" she asked again.

"No, my child," replied the mother, "God's lights are always burning."

"Well, mamma," said Ethel, "while God's awake, I'm not afraid."

WITHOUT A MOTHER. (681)

Those of our little hearers who have a precious mother in heaven will understand the following touching and tender incident: "A kind-hearted, sweet faced woman called one day to see a little maid, whose mother was dead, and who had been placed in the poor house. She carried a present to her, but before giving it, she asked: "Now, dear, what would you like best?" The little one looked wistfully, and then shyly said: "I would like to sit on your knee for a minute, as if I were your little girl."

HOW IS IT WITH YOU? (682)

Bessie had been told about Jesus when she was a tiny girl, and she cannot remember a time when she did not love him. Her teacher once asked her: "Bessie, have you found the Saviour yet?" "Why, I have never lost him," was the sweet reply. Can you say you have never lost the Saviour, but have always felt that he was with you?

Commencement Day

ADDRESS TO GIRL GRADUATES. (683)

James Russell Lowell speaks of "earth's noblest thing, a woman perfected."

Of course every girl whose outlook upon life is from a right point of view will desire to attain as nearly as possible that true womanhood which the poet had in mind. And surely every such girl will be willing to be reminded of some of the essential traits which go to make up this true womanhood. Therefore I shall have to be forgiven for calling attention to one or two of these character stepping-stones.

I. A fundamental attribute, one of chief importance, a quality to be diligently cultivated, is reverence—first, reverence for God and for all sacred things. The irreverence for our Heavenly Father, for his house, and for the Holy Sabbath which is frequently exhibited by both old and young, is truly shocking; and such lack of veneration is a hindrance to the development of true womanly qualities. I pray you, girls, cultivate reverence for God, for his holy day, and for his sanctuary. Cultivate also a becoming reverence for parents and parental authority. It has been said that "this is an age of obedient parents;" but I am sure that on reflection you will see that such reversal of the true order in the home government must work in opposition to your own good, being, as it is, at variance with God's plan and in violation of his command: "Children obey your parents."

II. Again, I would exhort you to acquire and cherish great reverence for the glorious state of womanhood. Shun in your girlhood everything that would tarnish that honorable estate. Ever keep your future in view, and never forget that as a prospective true woman it is your duty at all times to be a lady. This will preclude the unseemly conduct so prevalent with girls today, such as loud talking and laughing, use of slang, loitering in the streets, rude familiarity with boy companions, etc. Every deviation from the path of rectitude leaves a blemish. The wrong may be repented and forgiven, but we can never be quite what we might have been had the error never been committed. "The bird with a broken pinion never soars as high again."

III. And as a helpful factor in promoting your growth in all womanly characteristics, I would have you strive to comprehend as clearly as you may the extent of, and your accountability for, your influence. Much is said of the influence of mothers, and most certainly it cannot easily be overestimated. But I want to tell you that girls, too, may yield an immeasurable power for good or evil. Shall your influence be uplifting or debasing? Boys are largely what their girl companions help them to be; and they are to be the men of the future; thus what those men shall be depends greatly upon the girls of today. If our schoolgirls could be organized into a "Lift-up Band," whose object it should be to save brothers and companions from evil ways, the resulting good only the light of eternity could reveal. Let your boy associates know that they can win and hold your esteem and the privilege of your society only by purity of life. You may thus exercise a potent influence against the evils which are surely and rapidly wrecking immortal souls.

IV. Let me remind you, too, that your selection of companions in your girlhood will have great influence in determining the plane of your own life. Association with youths of inferior moral character will vitiate your social tastes, dull your moral perception, and make the attainment of a high type of womanhood very improbable. Therefore now, in your formative days, hold yourselves to a high standard in your social relations, and so keep yourselves and your influence in that direction which will lead to superiority of character.

V. Finally, I urge you to learn and practice the invaluable art of thinking. Be not content to accept all your ideas ready-made. Closely allied in importance to the habit of reading is the habit of thinking. I mean, of course, right thinking. I have heard of a girl who thanked God that she had a "good forgetter." But if you will secure and keep in active operation a good thinker, thus giving your active brains good material to work upon, your need for a forgetter will be greatly minified. "Guard well thy thoughts; our thoughts are heard in heaven." If you would reach an ideal womanhood, you must be pure in thought as well as in word or deed.

In view, then, of your possibilities of development toward good or evil, strive continuously to grow toward purity and moral excellence. And in view of your possibilities of influence for good or evil, I entreat you, in the words of a good and wise man, "Let the weight of your character press everyone it touches away from the wrong and into the right." And so:

"May you wear your crown of womanhood
As something noble, grand and good."

—*A. J. Scholes.*

VICTORY AND VANTAGE-GROUND. (684)

To the student in college, Commencement Day is a goal; when reached, it is a starting point. Education is both an end and a means. The same may be said of every lesson: well learned, it is a victory and a vantage-ground.

A PUBLIC SCHOOL IDYL. (685)

When a jingle strikes the popular ear and voices a common experience at the same time it is likely to find its wings and fly far. The subject of over-cramming in our public schools has found its rhymester and many a parent will hardly know whether to laugh or sigh over Frank Lintabar's poem in *Punch,* which begins:

"Ram it in, cram it in;
Children's heads are hollow!
Slam it in, jam it in;
Still there's more to follow.
Hygiene and History,
Astronomic mystery,
Algebra, Histology,
Latin, Etymology,
Botany, Geometry,
Greek and Trigonometry—
Ram it in, cram it in,
Children's heads are hollow!"

EDUCATING CHILDREN IN CHRISTIAN CITIZENSHIP. (686)

Education should embrace the whole child and his whole life and destiny. To see life and to see it whole and to frame an ideal of education on this wholeness is the duty of the home, the school and the church working together. We cannot divide the child and leave the religious nature at home while we send the intellect to school. A true education while preparing for citizenship in this world will prepare for a citizenship in Heaven.

Modern education and modern civilization are in a large measure the product of religion. The church with all its deficiencies has exercised a controlling influence. The church, however, failed to move fast enough educationally to meet scientific demands. A leading modern educationalist says: "The progress of events during the ninteenth century has resulted in greatly altering the relation of religious influence in education; at first to education's incalculable gain, more recently to education's distinct loss." This is suggestive. The church should move firmly and rapidly, adopting new methods and insisting that religion take its rightful place in a system of education into which we are compelled to fit our children.

On what plea does the state interfere with education? For the safety of the state—to make intelligent citizens. The safety of the state depends on good moral citizens. Now no inconsiderable part of our population does not come under the educational influence of the church and in many cases these come from homes morally vitiated. But they must attend school. The minister of the Gospel cannot reach them, but the school-master can. What is the result if he fail to instruct them in morals and religion?

Again, there is a growing conviction that something must be done to purify and strengthen the moral fiber of the nation. How are we to get this higher moral tone among our people? I answer with the Prussian adage, "Whatsoever you want to come out in the national life you must put into the schools." Put Christian ethics into the schools. Let children be trained to regard God, his righteousness and his law. "Whatsoever a man soweth that shall he also reap." Sow truth, righteousness, honesty in the schools and you will reap it in national life. We are reaping as we have sown.

We admire the heroic work done by the Sabbath school, with its noble army of teachers and workers. Yet, when we compare it with the education that ought to be, we are constrained to say, that it is but a weak attempt to fill the gap between the church and the public school. We have nothing but praise for our Sabbath school committee and the rational effort it is putting forth. But I will presume to say that none are more conscious than the members of that committee of the utter inadequacy of their attempts to accomplish the task to which the church has called them.

The more clearly they see the real meaning of a religious education, and understand modern scientific methods, the more apparent does the flimsiness of the Sunday school seem to them. The more earnestly they try to make the Sunday school efficient and thorough the more keenly do they recognize its glaring limitations. In the Sunday school you have not the child. His attention is taken up by the public school. The boy who would not dare to come to his public school teacher with his English literature unprepared will sit down before the same teacher in Sunday school without having looked at his Bible lesson.

You have not the trained teachers. It is no reflection on our Sunday school teachers to say that they are not trained in the art of teaching. . . . But, even if we had the teachers, and even if we had more attention from the pupils during teaching, how utterly inadequate is the time! What can be done in a single period of half an hour's teaching in a week? It is amazing what is done—but only one whose ideal of religious education is utterly inadequate can consider it other than a well-meant attempt to catch up to a neglected duty. And if there is little teaching there is less training in the habit of religious life.—*From Sermon of Dr. Armstrong as Moderator of the Canadian General Assembly.*

REASONS FOR CHRISTIAN EDUCATION. (687)

Because when one becomes a Christian he has a new ambition to make the most of himself.

Because the Christian is to be a servant of Jesus Christ, and in that service he can use keenest intelligence and the highest culture.

Because education that is not Christian is one-sided, and of doubtful value in the end, both to the individual and to the nation.

Because the daily life of the nation needs to be moved by Christian ideals and purposes.

Because the highest patriotism is found in an intelligent Christian citizenship.

Because Christian education puts first emphasis on character.

Because the atmosphere of a Christian school is freest from moral taint.

Because of "the fellowship of kindred minds."—*Zion's Watchman.*

CHRISTIAN EDUCATION A NATIONAL SAFE-GUARD. (688)

2 Chron. 17 : 7-9; Deut. 31 : 11-13.

Education, to be complete, must be of the whole man—physical, intellectual, spiritual. An educational scheme that neglects any of these elements is imperfect and may easily become dangerous.

In this country there is small reason to fear that education of the physical and intellectual faculties will be overlooked. The danger is that we shall forget the culture of the spiritual nature.

To avert this danger Christian schools and colleges are established. They are not rivals to the state schools, but supplement these at the point of religious culture, while equaling them in the attention paid to the other elements of education.

But Christian education is not, first of all, a matter of schools. It is a matter of homes and churches, which shall see to it that always in

the study of past events, of present natural phenomena, of processes neutral, mathematical, mechanical, biographical, there shall always be the background of deity. Education which ignores God is one of the strongest allies of the devil.

Education is development. It may become either a blessing or a curse. The things Paul condemns, in one of the Scripture passages given for reference, are things which develop the powers of evil in the life. Shun these things, he says. But he does not stop with mere prohibitions. He provides positive instructions. He recommends the doctrine which is according to godliness. He urges the student's attitude toward the Word. He insists on spiritual education.

There is abundant opportunity for wrong education. Life calls to us in so many alluring ways, and promises short cuts to so many desirable places, that it is easy to be deceived. "Foolish and unlearned" is the apt description of these short cuts. They promise learning, but have only the show of it. They look wise, but their wisdom is mere veneered folly. There is many a short cut to the making of a living, but none to the making of a life.

No man ever yet, however wealthy his parents or himself, received his education unaided. There is not a college in the world in which tuition fees pay the expenses of the tuition. Unless one and another in the past had endowed chairs, provided buildings, and given apparatus, the millionaire's son at Yale or Harvard could not be educated as he is. Every one who receives the benefits of the higher education is a beneficiary student. Because others have sown, he reaps. No Croesus can today pay the cost of his son's education, for the cost is beyond the power of any living man to meet.

"As I die," said a merchant who, years before had endowed a seminary scholarship, "I see one light staying behind me, always burning and always pointing the way to Christ, and I am happy in thinking about it."

Religion paves the way for education. How often it has happened, in a revival, that young people have for the first time really used their minds! In their eager desire to grasp the truths of the Gospel, as the convicting Spirit pressed its claims upon them, their minds have been quickened into new life. So, in instances without number, conversion has been at once the new birth of the soul and the awakening of the intellect. However much education is desirable for others, it is vastly more important for the new born Christian.—*Zion's Watchman.*

RELIGION IN AMERICAN COLLEGES. (689)

In speaking of the religious life in the American colleges, Mr. Robert E. Speer has this to say: "The class once regarded as the most irreligious and skeptical has now become the most reverent and devout. The safest and most religious atmosphere for a young man now is not at home, but in college. The masters of the great preparatory schools, and those who know college life, fear far more the temptations of vacations and home than the temptations of the school or college; and it is pathetic to hear students, at the close of a term praying in their meetings for deliverance from the special trials which their home-going will bring to them."

THE BUSINESS MAN AND EDUCATION. (691)

To a business man, a college education is of great advantage. Robert C. Ogden, manager of Wanamaker's great store in New York, most emphatically asserts this, and hundreds of our chief business men, merchants, manufacturers, miners, managers of railroads, steamships, and large corporations agree with him. He says truly: "Millionaires owe their success more to ability to think clearly, and to wide information, than to hard work. You may carve it down on a marble slab that there would be fewer bankrupts if there were a little less hard work and a good deal more brain exercise among persons striving for fortunes on business lines.

I. A college man is no better than others at the start; but his chances of advancement are far greater. With mind trained to observation and reasoning, he snaps up in a few months the many conditions of successful trade, and the reasons for them, which it takes a man with untrained mind years to perceive and understand. With his eye trained at college to note contrasts and harmonies and the like, the graduate rapidly comes to know goods and customers, adaptations and tastes, how to serve and how to please. This is money to his employer, and promotion to the clerk. This advantage to the salesman or clerk follows him in all stages of his business life."

II. Education helps us to succeed where others fail, because it gives us reserve power. The reserve power is our anchor and ballast to hold us right side up that we may outride the financial storms and other crises, which are sure to come sometime, somewhere, and perhaps when we least expect them. With that reserve force—education—to steady us, we shall be safe.

III. Education of heart and mind brings joy and happiness into the home life. A well-regulated home is just as essential as a well-regulated business, and the one is a complement of the other. Generally speaking, the education of home life has laid a good, broad foundation. Early in life he has gone down until he has struck the rock for the first layer. The layers were cemented together, making a piece of masonry as firm and solid as though it were hewn out of a solid block. His life is a success all around, because he has made preparation—the foundation that was built slowly and steadily. No sudden flights to wealth and position.

Without an education we are of some use, of course, but with education rightly directed, how much more useful we shall be to the world.—*S. B. Phillips.*

"When Henry IV. of France asked the Duke of Alva's opinion respecting some of the astronomical mysteries of heaven, he said, 'Sire, I have so much to do on earth, that I have no leisure to think of heaven.'"

Unusual

In New York—Every forty seconds an emigrant arrives.

Every three minutes some one is arrested.

Every six minutes a child is born.

Every seven minutes there is a funeral.

Every thirteen minutes a pair gets married.

Every forty-eight minutes a building catches fire.

Every forty-eight minutes a ship leaves the harbor.

Every fifty-two seconds a passenger train arrives from some point outside the city limits.

Every one and three-quarter hours some one is killed by accident.

Every seven hours some one fails in business.

Every eight hours an attempt to kill some one is made.

Every eight and one-half hours some pair is divorced.

Every ten hours some one commits suicide.

Every two days some one is murdered.—*Printer's Ink.*

An Evangelist in Rutland, Vt., wrote to Postmaster Baker, of Louisville, Ky., lately, asking for a list of "unsaved men and women in your city," and the postmaster promptly forwarded a city directory. "I believe," said Mr. Baker in his reply to the Rutland man, "that no one should be overlooked, so I send you 250,000 names."

Carl Schurz, in his "Reminiscences of a Long Life," now running in *McClure's Magazine*, says, "I believe there is no form of amusement which, when it becomes a real passion, is so dangerous, even to nobly cast natures, as card-playing."—*Ram's Horn.*

Potter Palmer, hearing of the whereabouts of a guest who had decamped from the Palmer House without going through the formality of paying his bill, sent him a note:

"Mr. ——, Dear Sir—Will you send the amount of your bill and oblige, etc."

To which the delinquent replied:

"The amount is $13. Yours respectively."

"It seems to me," said Mrs. Oldcastle, "that Mr. Goodman lays rather too much stress on the idea that we should divorce ourselves from anthropomorphism. It may be all right to preach what he does in a general way, but the anthropomorphic sentiment is still very dear to a great many people."

"I know it," said her hostess as she toyed with the diamond-studded paper cutter. "There's a woman lives right on this street that goes to the drug store and gets on on the quiet nearly every day."—*Chicago Record Herald.*

One Sunday she asked the little fellow how many commandments there were.

To her surprise the lad answered, glibly enough, "Ten, ma'am."

"And, now, Sammy, what would be the result if you should break one of them?"

"Then there'd be only nine!" triumphantly.—*Companion.*

Quotable Poetry

Unforgotten

(Printed by W. A. Hillis, Supt. Am. S. S. Union, Cleveland, O.)

I cannot tell why there should come to me
A thought of some one miles and years away.
In swift insistence on the memory
Unless there be a need that I should pray.

Old friends are far away; we seldom meet
To talk of Jesus or changes day by day,
Of pain, pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spend thought
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps just then my friend has fiercer fight,
A more appalling weakness or decay
Of courage, darkness, some lost sense of right;
And so in case you need my prayer, I pray.

Dear, do the same for me: If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be sure I need it, therefore pray.

—*Marianne Farningham.*

So I go on, not knowing,
I would not if I might,
I would rather walk in the dark with God,
Than go alone in the light—
I would rather walk with him by faith,
Than go alone by sight.

My heart shrinks back from trials
That the future may disclose;
Yet I never had a sorrow
But what the dear Lord chose.
So I send the coming tears back
With the whispered words, "He knows."

"Seldom can the heart be lonely
If it seek a lonelier still,
Self-forgetting, seeking only
Emptier cups to fill."

Love Worketh All

"He that dwelleth in love dwelleth in God and God in him."

Our heaven must be within ourselves,
Our home and heaven the work of faith,
All through the race of life which shelves
Downward to death.

So faith shall build the boundary wall,
And hope shall plant the secret bower,
That both may show magnifical
With gem and flower.

While over all a dome must spread,
And love shall be that dome above;
And deep foundations must be laid,
And these are love.

—*Christian Rossetti.*

To-day is mine; I hold it fast,
Hold it and use it as I may,
Unmindful of the shadow cast
By that dim thing called yesterday.

—*Susan Coolidge.*

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, 931 First St., Rensselaer, N. Y.

A Camp Meeting Plan

The management of Methodist camp meetings is becoming more and more of a problem. Pleasure resorts, Sunday excursions, Chautauquas, and the multitude of ways in which time may be spent in the summer other than engaging in religious activities, together with the disappearance of the old time novelty and excitement, have greatly affected gatherings of this kind. Annual meetings are held, but they are almost entirely reunions of the saints who have been on the way for many years. The youth of the "second generation" are sadly missing. One criticism frequently made is that the presiding elder puts up all the preachers on his district to preach in turn, regardless of their special fitness, with the result that there is little continuity of thought or method in the successive meetings. If an evangelist is employed it is said the pastors will "lay down" and let the "imported preacher" do the work. How to get all the advantages inhering in the personality of an evangelist without the inevitable reaction following his departure, and also to insure the hearty co-operation of all the ministers on the grounds, is the problem that the camp meeting managers are trying to solve. The practical experience of Dr. W. G. Richardson, presiding elder of the Springfield, Mass., district of the New England conference, is pertinent at this point. He has charge of the beautiful Laurel Park camp ground near Northampton, a short distance from Northfield. It is used for Chautauqua purposes in July, and the fine programs furnished by the Connecticut valley association always attract large crowds. The camp meeting is held in August and September. Cottagers remain over, so that with the visitors, there is a fair attendance. Last year Dr. Richardson engaged Rev. E. L. Mills, now pastor of the St. John's Church, Boston, to serve as "camp-meeting evangelist." The plan was for one of the pastors or a visitor to preach at the morning and afternoon services, and Mr. Mills to preach each evening right through the series of eight days. No matter what lack of continuity there might have been in the day services, Mr. Mills was able to bring religious feeling to a climax at night. The night meetings were made intensely evangelistic and the series last year was successful in every way, more than the usual number professing conversion. To make this change in the old way of doing things required considerable courage on the part of the presiding elder, for it must be remembered that New England people do not take kindly to anything new, or different from the established custom. This plan is a compromise measure—a half way step between the imported evangelist and the use of the regular pastors. Its success depends on finding a resident pastor who is a real evangelist whom the other pastors of the tributary territory are willing to accept as the leader.

PRAYER AND PERSISTENCE.

Dr. James Boyd Brady, during a pastorate of five years at Grace Church, Worcester, raised $25,000, and paid off a heavy indebtedness which had rested on the church for years. His methods are worth describing, but before they are discussed we will note a preliminary step taken by one of the officials. The church was paying 6 per cent interest, which amounted to $1,500 a year. A city bank held the note and mortgage. The secretary of the board proposed that an effort be made to shift the mortgage and reduce the interest. Others said he could not get a reduction. He tried a Webster bank and negotiated a loan for 4 per cent, which made a saving of $500. Dr. Brady knew of this transaction, and one of the first things he did was to induce the officials to borrow enough more money to put the church in good repair. The auditorium was thoroughly overhauled, and then the debt raising began. It was done almost entirely by personal soliciting. One method used was to obtain pledges of $5 a year for three years. Nearly all the pledges were on three years basis. The largest single subscription was $5,000. When asked how he induced men of means to give he replied: "By prayer and quoting Scripture. I always prayed over each man I approached, and then, while talking to him, urged the blessedness of laying up riches in heaven by contributing to the debt fund." Another explanation is that Dr. Brady was persistent in calling on all sorts and conditions of men and women, and never tiring in asking for money. The raising of that debt fund is one among many instances of what tireless persistence in personal work will accomplish.

Limitations of the Stereopticon

A certain pastor bought him a stereopticon with great joy in his heart, for he was confident that he had solved the problem of the Sunday evening congregation. He advertised a series of four Sunday evening sermons, with "stereopticon views." For four Sunday nights the house was packed, but the fifth night the pastor experienced a rude awakening. As he had exhausted his slides he had to announce "just an ordinary sermon," which even to himself seemed insipid and tame. Of course as soon as the pictures ceased the people who had come to see the pictures rather than hear the gospel, either stayed at home or went elsewhere to a "free show." The man with the stereopticon felt the reaction keenly, and then and there resolved to recognize the limitations of the "picture business." The wearing quality of any method of attracting a congregation

must be carefully considered. To a very marked degree the stereopticon is fish bait. Important lessons can be conveyed by the pictures, but in many churches it is too expensive to use the stereopticon every Sunday night. A wise way is to introduce it for an occasional Sunday evening service. It will start some new people out to that church, and then if a series of striking sermons can be announced to follow the stereopticon, a large percentage of the stereopticon crowd can be held. The real point, however, is the introduction of some new feature—special music, or the sermon topic. It must be kept in mind, however, that the real purpose of the "features" is to get people in the habit of attending the church. They must be followed up. Without personal attention very few can be held as regular attendants for any length of time, even with novelties. The stereopticon has its place, but it should be used sparingly in order to get the best results.

Pulpit Mannerisms

The young men in the seminary, and preachers who receive instruction from an occasional specialist at ministerial gatherings are warned to "beware of pulpit mannerisms"—just as if an earnest man could always think of his hands or his feet while wrapt in the ecstacies of oratory! However delightful the ecstacy may be, the mannerisms do make an impression upon the people and for that reason it is desirable to avoid them. Most men like to discover their own faults and correct them without being told, but a few are not "discoverers" in that sense. Dr. Frank L. Wilson, presiding elder of the Kingston District, N. Y., believes in holding up a mirror for the benefit of those who cannot see themselves as others see them. The following paragraph is taken from his Kingston District *News:*

"It might not be a bad idea if the side-pockets of the pants of some preachers were sewed up to break the habit of putting their hands in them, Senator fashion, while preaching. It is quite the thing, we are told, but somehow we don't take kindly to it. It isn't a bad idea to stand up like a man to 'declare the whole counsel of God.'"

Organization of a Country Sunday School

Rev. F. B. Everitt, pastor of the Center Presbyterian Sunday school, New Park, Pa., in sending a collection of printed matter to the editor of this department, says:

"The enclosed will give you an idea what a purely 'country' Sunday school can do by way of organization. Nor is it all on paper. It is in good working system. The features to be noted are 1. The assigning to each superintendent a specific work as you can see from the brackets following each superintendent's name. 2. The having of a missionary superintendent, whose function it shall be to oversee all missionary matters, preside at all missionary lessons and meetings of the Sunday school. 3. The Young Men's Bible class is organized with officers, etc. Besides what is on the card we have a full course of supplementary lessons, for which diplomas are given at the end of each year, these lessons, however, being only for the primary and junior grades."

The card to which Mr. Everitt refers is a directory of the Sunday school printed on two sides of a card about 4½ inches by 3½. It is good advertising, it fixes duties and responsibilities, and stimulates officers to faithfulness in the performance of their duties. We herewith give it in full:

CENTRE PRESBYTERIAN SUNDAY SCHOOL,
New Park, Pa.
DIRECTORY—SEASON OF 1907.

Opening Service 9:40 a. m.
Lesson Hour 10 a. m.

Pastor .....Rev. F. B. Everitt
Superintendent .....Joseph A. Gailey
(Presiding, and Review of Lessons.)
First Assistant Superintendent.....
.....Robert B. McElwain
(Teachers and Literature.)
Second Assistant Superintendent .....
.....Wm. S. Howett
(Attendance and Absentees.)
Third Assistant Superintendent .....
.....Howard G. Allen
(Benevolence, and Missionary Superintendent.)
Secretary .....Clifton McElwain
Financial Secretary .....T. Ross Wiley
Treasurer .....William S. Allen
(P. O. Stewartstown, Pa.)
Pianist .....Miss Nora Anderson

SUPERINTENDENTS OF DEPARTMENTS.

Normal .....Rev. F. B. Everitt
Home .....Warren S. Brown
Adult Bible .....Reed W. Anderson
(In Bible Class Room.)
Young Men's Bible .....John R. McElwain
(For all Young Men over 16 years of age, in Pastor's study.)
Senior Class (main room). Laurence Brown, Miss Mary McElwain, Mrs. F. B. Everitt, Miss Emma McDonald.
Intermediate Classes (main room).....Frank Strawbridge, Miss Clara Allen, Mrs. R. B. McElwain, Miss Carrie Liggit, Mrs. S. J. Wiley.
Junior .....Mrs. J. W. Porter
(In Church—ages 9 to 12.)
Assistants..Miss Sadie Brown, Mrs. Howard G. Allen.
Primary .....Miss Nellie Wiley
(In Primary Room—ages 6 to 9.)
Assistant .....Miss Anna Jordan
Beginners .....Mrs. R. Harvey McDonald
(In Primary Room—ages 3 to 6.)
Cradle Roll .....Mrs. Chas. W. Gailey
(P. O. Pylesville, Md.—For all Children under 3 years of age.)

You are cordially invited to become a member of one of these Departments. Any inquiries can be made to the Pastor, or either of the Department Superintendents, and a warm welcome awaits you any Sabbath at the hour of service, 9:40 a. m.

Raising Money By Mail

"I once wrote a circular letter which brought me a thousand dollars for my church debt," said a pastor who had succeeded in lifting a heavy mortgage after several years' hard struggle. "It took me two weeks to prepare that

letter, but the time was well spent." Appeals by mail and especially with circular letters are often disappointing. Yet some pastors and financiers have been able to make them pay. One man engaged in raising money figures that if he can get $200 by spending $100 in printing and postage that it is a good investment. Carried out, that means an investment of $500 to get $1,000, and of $1,000 to get $2,000. These figures are given merely to show that in the nature of things appeals for money by mail are apt to be disappointing because the man who spends $10 is liable to think that he should get several hundred. He may and he may not. It all depends on the cause, how the letter is written, who signs it, and the system used. The writer under favorable circumstances, in eight weeks raised $500 by mail at an expense of $25. The Y. M. C. A. at Rochester, N. Y., raised $5,000 in a little more than six months by mail at an outlay of not over $100 a month for postage and the time of an office girl who made a specialty of this one line of appeal. The system used will not be described now, but it may be said in passing that it was as elaborate and as carefully planned in the preparation of letters, the use of names, and its "follow up" features as the methods of a successful stock broker or promoter. The Y. M. C. A. at Burlington, Ia., also made a success of the mail system. Where a few succeed, many fail. They sink a lot of money in printing and postage, and sometimes do not get enough to pay the printer. For all of which there is a reason. Much depends on the wording of the appeal.

As a model for raising money for an evangelist by mail we commend one used by a committee of the Janes M. E. Church, Brooklyn, N. Y., in raising money for Evangelist Davis. Two points should be noted—one the specific form of the appeal showing the obligations resting upon Mr. Davis and the service he has rendered without a guarantee. The next point is the adroit suggestion as to how much should be given. If the appeal is for a uniform amount of $1, for instance, some who ought to give more will give the $1 and no more. Another point is that the circular is signed by a representative committee, which makes it stronger that if signed by one man. Accompanying the circular is an envelope, which explains itself. The circular and envelope are herewith reproduced:

EVANGELISTIC MEETINGS.

BROOKLYN, March 2, 1907.

Dear Friend:

Evangelist John A. Davis is about to close his strenuous Christian labors in our midst after a number of days of faithful toil.

By his clear and Biblical presentation of Christ and his Salvation, many have come into a new and richer experience, and many are rejoicing in the new found salvation.

Mr. Davis came to us without any agreement as to remuneration, insisting that the whole thing should be left to the promptings of our Christian love, thus making it entirely a free will offering.

We, the undersigned, believing thoroughly in Mr. Davis, and knowing somewhat of his generosity and burdens, and hoping that he will receive from our community a large thank-offering, desire to remind you that out of this offering he must maintain his family and aid in supporting his large charitable work, the Practical Bible Training School, of which he is superintendent. He also has the expenses of F. A. Mills, the special singer and musical director, who has labored faithfully in this field and has raised the standard of true spiritual singing, and the pianist, Mr. Geo. H. Carr, to remunerate. Please remember that Mr. Davis has only about seven months in the year to depend upon the gifts of the people for evangelistic work. The remaining time is devoted chiefly to carrying on the school, and in training young people in Christian work.

See what a blessing has come to this field. It cannot be counted in dollars. But this is your opportunity to show your appreciation, and we feel certain that you will make a generous contribution. If you can make it $10.00 or more we hope you will do so, but if you cannot do that give $5, $3, $2 or $1, whatever you can to aid in this great work. But will you kindly respond with at least something for this thank offering, making it as large as you can? Pray about it and do your best. "Give and it shall be given unto you." Matt 10: 42. Please place your contribution in envelope and mark, and place same on collection plate, or hand to Mr. Davis or any member of the Committee any night before the meetings close. And we trust God will bless and richly reward you for all that you do for this worthy cause. "God loveth a cheerful giver." Read Prov. 11: 24-25.

JANES M. E. CHURCH,
Cor Reid Ave. and Monroe St.

J. WESLEY HILL, D. D.,
ROBERT S. WILLIAMSON,
JOHN R. KNOX,
EDWARD A. BLECKWEHL.

$20.00	*FREE-WILL OFFERING*
$10.00	*For Evangelists*
$5.00	*DAVIS and MILLS*
$3.00	*and GEO. H. CARR, Pianist*
$2.00	*An Expression of my Appreciation of Their Services*
$1.00	*Name* .....
$ .50	*Residence* .....
	Place an X opposite amount of your gift.

A "Welcome League"

A Young Men's Welcome League is one of the features of church work in Pittsburg. The Pittsburg *Christian Advocate* has this to say about it:

It has committees in all the churches, and looks promptly after every young man moving into the city of whom it gets information. It earnestly requests all pastors and others who know of young men coming to the city to notify the secretary immediately of their names and addresses. When the secretary receives these, he sends them to the committee repre-

senting the church, who call on the young men, make their acquaintance, and in every way befriend them.

That is a good way for a class to get busy. Most young men, strangers in a large city, will respond eagerly to overtures of kindliness and friendliness. Y. M. C. A. Associations are glad to furnish lists of young men who are strangers in the city, and schools and colleges are likewise willing to give information.

New Movement Bible Classes

We consider the New Movement Bible classes a most promising development in the operations of the church. Thousands of men in city and country are being enlisted in aggressive Christian work by this plan who have not been reached in any other way, and probably could never be interested by conventional methods. The new movement idea is merely to make the men's class or the women's class an organic unit, but an integral part of the school and church. The president is the head in place of the teacher being the head. A writer in the Boston *Transcript* says: "Leaders say there has never before been in this country so widespread and definite a movement among the laymen of the churches as at the present time." This awakening is attributed to the formation of Bible classes on the new plan, but perhaps some credit is also due the evangelists who have never been so numerous or aggressive as now. A new literature for the benefit of the Bible classes is being created by the David C. Cook Publishing Co., of Chicago, and the Class Monthly of Mr. Cook has practically become the official organ of the "movement." The editor of this department wishes to acknowledge his indebtedness to Mr. Cook for some of the ideas and plans which have been reworked and passed on over to the readers of the EXPOSITOR. Pastors, if you want a simple and manageable plan for gathering and enlisting men without resorting unduly to sports or social affairs, organize a men's class on the New Movement plan.

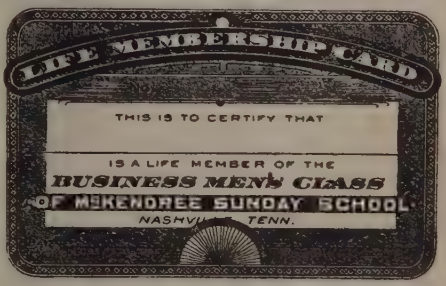
Bible Classes and Reforms

One of the significant developments of the times in church life is the interest that the organized men's classes are taking in moral reforms. In Binghamton, N. Y., recently the League of Men's Bible classes made up the backbone of a mass meeting held one Sunday afternoon for making sentiment against gambling and intemperance. These men are usually independent in politics, especially so far as city affairs are concerned, and can easily gain the balance of power and dictate the election of good men to public office. The great weakness of moral forces in nearly all our towns and cities is that they have had no common ground of co-operation, such as is now afforded by the organized Bible class. In Syracuse, Rochester and Albany similar reform activities are developing under the leadership of the "Bible men" of the churches, who are aided and encouraged by the pastors. This development of interest in reforms is spreading all over the country. There are over 32,000,000 church communicants in this country, and there are enough voters among them to hold the balance of power in national politics once they are organized. Pastors who are anxious to combat gambling, Sabbath desecration, the liquor traffic, the social evil, and all forms of evil that may be reached by law or law enforcement will get the best results by organizing their men around the Bible and then using the local church organization as a basis for the formation of a Civic League. There is an old saying that "the saloon would destroy the church if it could, and the church could destroy the saloon if it would." The same is true of other evils which live because of lack of law or lack of law enforcement.

Life Membership Cards

Life membership in a Bible class is a good idea. You will be interested in the description of the plan by J. K. Hemphill, teacher of the Business Men's Class, McKendree Sunday school, Nashville, Tenn.

"Our class has only been organized a year, and it may hardly be a fair comparison of results, yet we are quite proud of our class, and believe that good work has been done. We have enrolled 107 members, but our attendance is much less, for some have moved away. Our plan is to give a life membership card, each having its own number. This has worked admirably, and members are very proud of them. We intend to hold members even though they move to a distant state, and we expect them to consider themselves members of the class as long as they live. It is the duty of our



MEMBERSHIP CARD.

historian to keep in touch with them by correspondence, and report to the class. This will help to explain why our average attendance seems small in proportion to enrolled members, but you will note that the 107 members represent all that have been enrolled since our organization, and quite a number have moved away, but we still hold them as members. Our special work is to go after young men from eighteen to thirty, who are more likely to be promoted in business and be sent to other points, or for various other reasons change location, than a class composed of older persons.

"We change leaders monthly, getting out a little vest pocket quarterly memorandum, with name of leader for each month and Bible reference where lesson is found. This adds a little variety and distributes the responsibility, and, I think, adds interest."

The "Truth Seekers" and Their Ways

"The Truth Seekers" is the name of a mixed adult class connected with the Presbyterian Sunday school in Homewood, Pa. D. W. Wylie is the teacher. The class was started Dec. 24, 1905, with seven members, and within a year had grown to 174. A very unique plan was used. It is almost automatic. The class is formed into twelve divisions, corresponding to the twelve months of the year, each member being assigned to a division suitable to his or her age, January division being for the youngest, and December for the oldest.

Each of the twelve divisions has a chairman, who is president of the entire class for the month he represents. Each chairman is expected to bring at least four new members into the class who will represent the four weeks of his month; and each of the four so brought in is, with the assistance of the chairman, to bring in seven new members, representing the seven days of his week, so that when each chairman has brought in his full quota, the class will have twelve divisions, each division having a chairman and four assistants, and each assistant having seven members under his care, thus making a membership in each division of the class of one chairman, four assistants, and twenty-eight regulars, or thirty-three in each division; there being twelve divisions, the total membership may be twelve times thirty-three, which is three hundred and ninety-six.

It is the duty of each chairman to secure and keep up his full quota of membership, and, with the help of his four assistants, to look after absentees, etc., in his department. The general officers of the class are secretary, corresponding secretary, and treasurer.

The activities of the class are managed by means of three committees, each committee having twelve members, there being one member from each division of the class, the member from each division serving as chairman for the month to which he belongs.

These committees are as follows:

The Social Committee, whose duty it is to care for all social features of the class.

The Ways and Means Committee, whose duty it is to manage the finances of the class, seeks to provide employment for any member who needs assistance in securing it, etc.

The Lookout Committee seeks all those who need help, especially young men and young women, introducing them in Christian homes and bringing them under good social conditions.

This class has a place for everybody not now in the Sunday school, and something for everybody to do.

The Candle Sermon

In his little book on Lessons for Christian Workers Evangelist C. H. Yatman tells how to preach an effective sermon by using candles for illustration. The texts are, "As long as I am in the world I am the light of the world" and "Ye are the light of the world."

"Have one large candle, a spirit lamp covered with white muslin and an assortment of candles of all kinds. Hide them from the view of the audience till you introduce each character. Have a good sized table before you.

"First bring out the big white candle burning, which stands for Christ, and talk on the first text. Then tell of his ascension and blow out the candle and take it away. Now the world is in darkness again. Speak of the Comforter coming and bring in the white spirit lamp which represents the Holy Ghost. Then one by one bring in five colored candles, each representing the race, as black, Ethiopian; white, Caucasian, etc.; bring them in contact with the lamp and they reproduce the light of Christ taken away. Send the candles out as missionaries to the world and you have the five words of the last text, "The light of the world." This tells how all races can be lit by the Holy Ghost and shine like Jesus. Then select candles to represent various characters and classes, fixing them all beforehand, and one after another introduce them and light them with the lamp."

The New Thought Philosophy

There is a growing interest in the New Thought Philosophy, and pastors may well learn all they can about it. Aside from being a very fascinating subject in itself, it offers a solution for certain doctrines commonly regarded as antagonistic to Christianity, notably Christian science, and spiritualism. Hudson in his "Law of Psychic Phenomena" lays great stress on the powers of the subconscious mind, and later writers have elaborated Hudson's theory in many directions. Briefly stated, the first proposition of the New Thought is that the subconscious mind is really a greater power than the conscious mind, that it has its laws of action, and that it is capable of being aroused and directed in the accomplishment of many things otherwise impossible. Thought transference, messages from the spirit world, and mental healing are some of the powers claimed for this unexplored part of the human personality. The law of the subconscious is that "everything you impress the subconscious to do, that the subconscious will do, and the law cannot fail." "When the subconscious fails to act, you may know that the impression was either not sufficiently deep to establish itself, or too much objective commotion interfered with the subconscious response. To learn to hold the objective in perfect abeyance while the real genius from within is to act through some faculty or talent is therefore of extraordinary value." It is very stimulating to feel that one has within himself a reserve of unknown power. The method by which the subconscious mind is aroused is not by effort of will, but by impressing it with a definite idea or desire. Says an authority: "We will take a case where the desire for liquor becomes overpowering whenever the person passes a saloon, or whenever liquor is talked about or thought of. To overcome such a desire impress the subconscious daily with the feeling that all desire for liquor shall absolutely disappear whenever liquor is seen, heard of or thought of. It is possible to make this feeling of repulsion so strong that you actually become sick at the very smell of liquor; though this, however, is

not necessary; but the fact that this can be done easily proves what power there is in the subconscious. Habits in eating, drinking, acting, living and thinking can all be removed by the same process. Simply impress the subconscious with the new desire and direct the subconscious to neutralize absolutely the old desire when it comes." It is claimed also that fear and weakness of any kind can be overcome, by the same method. "When the subconscious is impressed no mental force or strong will power should be employed. Have the idea clearly in mind that you wish to impress upon the subconscious, impressing that desire through deep feeling. We understand, therefore, that to simply impress the subconscious is not sufficient. When the subconscious is to respond the entire outer person must be in a state of harmony and must willingly give right of way to the genius from within. It is well to remember that the subconscious mind will never express anything else than that which you have impressed upon the within. We must not forget that every thought we think with deep feeling will enter the subconscious, and bring back into the person fruits of its kind." Inspiration of the moment is undoubtedly the work of the subconscious mind. Every preacher and public speaker knows what it means to have a flood of ideas, and illustrations come to him suddenly while addressing an audience, to the extent of sweeping away special preparation. This takes place only when the mind is relaxed, and is working spontaneously. It is a common experience to labor hard trying to remember something, and then after it has been given up to have the name, date or other fact spring into the mind with a flash. It comes only after the effort of will has been abandoned, and the task definitely committed to the subconscious mind. Another illustration is the power to awaken at a fixed time during the night. It is done by looking at the clock, definitely fixing the mind on the hour of arising and telling the subconscious mind to ring the alarm at that time. It is a startling thought that the subconscious mind, which seems to contain the root of all that appears in personality, is a vast storehouse of the thoughts, feelings and desires of a life time, and that it is really the "book of life" in which each one makes his own record.

The chief danger of the New Thought Philosophy is that it omits God as he is understood by the church. The act of prayer is almost the same as the act of impressing the subconscious, and the subconscious may be a means by which prayer is answered, especially those prayers which pertain to personal improvement. The tendency of the New Thought is to hold that man has the power within to work out his own development of character which can be accomplished by awakening and using the subconscious. Undoubtedly there is much power in the subconscious, but it cannot take the place of a personal Christ. In studying this philosophy it is well to keep this distinction in mind. The exercise of Psychic power is not of itself sinful, any more than the exercise of any other natural power is sinful, but it should not be elevated into a religion.

A Souvenir Session

In passing along the street in a large city one day, Mr. Grant Colfax Tullar noticed a placard on the door of a theatre which read, "Souvenir Matinee This Afternoon."

Stopping for a moment to look at it, he said to himself, "Why not! If the Devil can invent a souvenir to draw people to the theater, why cannot I invent a souvenir to draw people to Christ?"

From this thought he immediately put into operation an idea which has, in a few months, taken a strong hold upon churches, Y. M. C. A.'s and Sunday schools. He has utilized in this idea the Gospel Hymn Souvenir Post Cards which he originated, and had been using successfully in evangelistic and other religious work for months past.

Mr. Tullar first put the "Souvenir Session" idea into operation in his own evangelistic work. One day in a series of Bible readings where there had been difficulty experienced in getting those who did attend to be present on time, Mr. Tullar announced that on the following day he would have a Souvenir Bible reading.

Curiosity was immediately aroused, but his only explanation was that on the following day a souvenir (not telling what it was) would be presented to every one who was present at the hour for beginning the service. At a quarter before the hour designated on the following day more than twice as many people were present as had been present at any similar service previous to that time. At one minute past the hour, they stopped presenting the souvenirs, and the registered attendance for that day was over three times as large as any previous service, and only two people came into the Bible reading after one minute past the hour.

This was sufficient proof of the value of the plan to extend it to other services, and to suggest its adoption in other places. This has been done with equally marked success in Men's meetings for Y. M. C. A.'s, in prayer-meeting services, and in the regular sessions of the Sunday school.

A Gospel Hymn Souvenir Post Card is selected bearing an appropriate song. A special notice is printed in red ink on the card, making the card of local interest, and bearing the advertisement of the Church, Sunday school or Y. M. C. A. with the name of the Pastor, Superintendent or Secretary, and it becomes a permanent advertisement for that organization after the Souvenir Session is over.

Unlike a letter or an ordinary card or other advertisement, it is not thrown away, but is placed in the Souvenir Album in the home to be seen and read many times by those in the home and by visitors who may be examining the album.

The plan will readily pay for itself in the increased attendance and the resulting increased offering, and at the same time it is a new method of presenting the Gospel truth by a very unique plan.

A full explanation of this and other plans for the uses of these cards in the promoting of religious work can be obtained by addressing

GRANT COLFAX TULLAR,
150 Fifth Ave., New York City.

Tithe Covenant

On the first Sunday in April about 35 members of the Montezuma Methodist Church organized themselves into a "Tithe Covenant." We promised, according to Malachi 3: 10, that we would from then until the year was out not only tithe, but we would let our tithe go through the church. In other words, we would let God say what should be done with our tithe. We appropriate a certain amount for ministerial support and a certain amount for other purposes until the whole amount is distributed. We give 40 per cent to all the benevolent collections, 35 per cent to ministerial support, and divide the other 25 per cent among the other causes such as are usually made upon a church member during the year. The members of the "Tithe Covenant" are freed from all calls by the church collectors or any one else. This was agreed to by the Board of Stewards. If they give anything else it has to come and does come as a free will offering. What has it done for our people who have gone in it? I told you there were 35 members. These are men, women and children. There are some good payers in it and some who are very poor. The amount of contributions from this 35 is five times more than the other 350, some of whom are very rich. What would it do if all would go in? It would make the collection of the poor man just as prominent as the rich one, for he would be giving just as much in the sight of God. It would take the individuality out of giving and keep the church from being dependent upon rich men for support, some of whom some times are godless. It would put more money in the treasuries of the church than she could spend—almost. It would put more than ten thousand missionaries in the field tomorrow in the Methodist Church, South, alone. It would systematize giving and keep us from being damned for robbing God. You can appoint as many on the executive committee or any other body to distribute the money or you can let this be done in the covenant meeting. It is the easiest thing you ever saw managed because they all have religion and you don't have any trouble with a man who is tithing. It works like a charm in our church. All who are in it are delighted with it. If any one desiring information on it will write me I will be glad to give them all I can. Write to Layman, 310 Ashland Blvd., Chicago, for pamphlet No. 6 and you can get all the information you want. Write to the Missionary Society of the Methodist Episcopal Church, Rindge Literature Department, 150 5th Avenue, for "Straight Lines in Church Finance," and you will get it all. I tell you, brethren, it is the thing. Let us pray that it may come over the Church as a mighty tidal wave.

Yours fraternally,

L. J. BALLARD,
Pastor Methodist Church, South,
Montezuma, Ga.

Something New for Children's Day

A writer in the *Sunday School Times* tells of the success of a Sunday school in St. Louis which ought to be repeated in many communities at the approaching Children's Day.

Determined to have something new for Children's Day, the program committee of the Markham Memorial Presbyterian Sunday school, St. Louis, several years ago invited the crippled children from the Bethesda Home for Incurables to attend as the guests of the school. Not all the patients were able to accept; some were so disabled they were compelled to keep their beds. But a score or more were led or carried in by the attendants. What a hush came over the school as these took their places in the front seats reserved for them! And what a greeting was given them at the signal from the superintendent! During the exercises the boys and girls from the school seemed to forget the presence of others they talked directly to the cripples, whose eager faces looked up into theirs. Best of all was the gift of flowers to those whose lives held so little of brightness. When the birthday offerings were made, the blossoms were passed to the guests, instead of to the children; and then the plants and flowers from the platform were distributed among them. How happy they were as they received the gifts, and how gladly they promised to carry blossoms to those who were bedfast, back at the Home! Then the entire school stood while the cripples passed from the room, with the invitations to "come again" ringing in their ears.

"The best Children's Day we have ever had," was the judgment of hundreds, both pupils and teachers, as they followed their guests down the stairs.

Centurion Bands

CHARLES M. FILLMORE.

The Christian church at Carthage, Ohio, a suburb of Cincinnati, is preparing for an unusually vigorous campaign for the fall and winter. This is one of the historic churches of the Christian or Disciple brotherhood, having been organized by Walter Scott in 1832, and having under consideration plans for the celebration of its diamond anniversary in June, 1907.

The plans for the coming fall and winter campaign are being organized along ancient Roman army lines. The primary purpose is the enlistment of a "Centurion Band" of one hundred new members of the Lord's Army. Along with this, efforts will be made to enroll a "Centurion Band" of one hundred new pupils in the Bible school.

Then in order to make these new members an integral part of the present army of the Lord, efforts will be put forth to enroll a "Centurion Band" of one hundred new regular attendants at the Sunday morning service, a "Centurion Band" of one hundred new attendants at the Sunday evening service; a "Centurion Band" of one hundred new attendants at the midweek prayer meeting.

In addition to these, there will be raised a special fund of $100 in $1 pledges for general expenses; and $100 in $1 pledges for the new building fund.

For the accomplishment of this work there will be organized a "Centurion Band" of one hundred "Whatsoeverers"—men, women, boys and girls who will pledge themselves to do whatsoever they can to make the campaign a complete success.

To recapitulate, the plan contemplates:

CENTURION BANDS.

100 "Whatsoeverers."
100 New Recruits.
100 New Bible School Scholars.
100 New Sunday Morning Attendants.
100 New Sunday Evening Attendants.
100 New Prayer Meeting Attendants.
$100 For Current Expenses.
$100 For Building Fund.

All during, or before the last one hundred days of the year, beginning September 23, 1906.

SOME MEANS AND METHODS.

Organization: Commander-in-chief, The Pastor.

Captain of "Centurion Band of Whatsoeverers."

Captain of "Centurion Band of New Recruits."

Captain of "Centurion Band of Sunday Morning Attendants."

Captain of "Centurion Band of Sunday Evening Attendants."

Captain of "Centurion Band of Prayer Meeting."

Captain of "Centurion Band of Bible School."

Captain of "Centurion Band of Current Expense Fund."

Captain of "Centurion Band of Building Fund."

Subordinate officers under each one of these Captains.

A company of Scouts composed of boys of Bible School.

A company of Red Cross, composed of girls of Sunday school.

The town to be platted and districted and certain persons chosen to thoroughly work each district throughout the campaign.

PLANS OF CAMPAIGN.

House to house canvass on September 2.

Sunday school rally with the aim of having 250 present September 23.

A week's rally, addresses by different preachers, from September 24 to 28.

Sunday morning rally of church, September 30.

Cottage Prayer meetings, October 1-5.

Sunday night rally, October 7.

Prayer meeting rally, with 100 new attendants, October 10.

All day services and beginning of evangelistic meetings, October 21.

The use of an entire page in the local paper for sixteen weeks during and just preceding the campaign. See that this paper is put into the hands of every family of the entire community each week.

General motto for the campaign: "Attempt great things for God; expect great things from God."

Special motto for the "Whatsoeverers":

"I am only one, but I am one;
I can not do everything, but I can do something;
What I can do, I ought to do;
What I ought to do, with the help of God I will do."

THE NEW CHURCH PLAN.

EVERY PASTOR SHOULD SEE IT.

Write L. B. Valk Architectural Co.,
Los Angeles, Cal.

An Impressive Temperance Lesson

Philip E. Howard in the *Sunday School Times* describes an effective way of demonstrating the place the liquor traffic holds in popular interest by an exhibit of ribbons of different colors and varying lengths.

Let 34 feet 2 inches of black represent the $1,243,000,000 spent for liquor; 20 feet 7½ inches of red, the $750,000,000 for tobacco; 19 feet 2 inches of green, the $700,000,000 for jewelry and plate; 6 feet 10½ inches of blue, the $250,000,000 for church work at home; 4 feet 10¾ inches of pink ribbon, the $178,000,000 for confectionery, and 2½ inches of white ribbon, the $7,500,000 for foreign missions. These figures are intended to show the comparative annual expenditure of money for certain purposes in the United States. The statistics are particularly those of 1904.

The most effective way to show these ribbons would be to have them wound on spools, and first show the white ribbon, explaining its significance at the same time with the black ribbon, holding the two up in comparison. Then the blue ribbon with the other two, and then three scholars could be asked to come to the platform, and into the hands of each of these scholars the end of one of the remaining three ribbons is placed. Each of the three scholars then moves slowly away from the platform, the leader explaining that the green ribbon represents the $700,000,000 expenditure for jewelry and plate; the red ribbon, the expenditure for tobacco. The ribbon representing the expenditure for liquor will be then only about one-half unreeled, and while the scholar holding that ribbon walks away from the platform, the leader would do well to say nothing at all until the ribbon is unreeled. Then let him explain what that ribbon stands for, and he needs to say very little more to show the striking contrast.

If ribbon seems too expensive, string, or tape, could very well be used; or the lengths shortened by one-half. The longer the ribbons, the more striking is the comparison. These figures are from a chart issued by the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

Old Thomas Fuller, who had experience in England's civil war, says quaintly: "I have observed that towns which have been casually burnt have been built again more beautiful than before; mud walls, afterwards made of stone; and roofs, formerly but thatched, afterwards advanced to be tiled. The apostle tells me that I must not think strange concerning the fiery trial which is to happen unto me. May I likewise prove improved by it. Let my renewed soul, which grows out of the ashes of the olden man, be a more firm fabric and stronger structure; so shall affliction be my advantage."—*C. E. World.*

I expect to pass through the world but once; if, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—*Edward Courtenay, Earl of Devonshire.*

HOMILETIC DEPARTMENT

G. B. F. Hallock, D. D., Editor

BEST OF RECENT SERMONS

Endicott Peabody, Arthur T. Pierson, J. D. Jones, H. D. Jenkins, A. A. Pfanstiehl, and John Watson.

The Church and the Kingdom

BY JOHN WATSON, D. D. (IAN MACLAREN.)

(The death of this great preacher so far from his beloved land was sad, but it is always the same distance to heaven from any land.)

When Jesus founded that unique society which he called the Kingdom of God, and we prefer to call the Church, it was necessary he should lay down its basis, and this is what he did in the Sermon on the Mount. For we ought not to think of that sermon as a mere detailed report of one of his numerous addresses, which often sprang from unexpected circumstances. It was not a defense against the Pharisee, like the 15th chapter of St. Luke, or an explanation to the disciples, like the 13th of St. Matthew. It was an elaborate and deliberate utterance, made by arrangement, and to a select audience. It was Christ's manifesto, and the constitution of Christianity. When Jesus opened his mouth, his new society was in the air. When he ceased, every one knew its nature, and also on what terms a man might belong to it. It would be very difficult to say which is the latest creed of Christianity—there is always some new one in formation, but there can be no question which is the oldest. Among all the creeds of Christendom the only one which has the authority of Christ himself is the Sermon on the Mount. When one reads the Creed which was given by Jesus, and the Creeds which have been made by Christians, he cannot fail to detect an immense difference, and it does not matter whether he selects the Nicene Creed or the Westminster Confession. They all have a family likeness to each other, and a family unlikeness to the Sermon on the Mount. They deal with different subjects, they move in a different atmosphere. Were the Athanasian Creed and the Beatitudes printed in parallel columns, one would find it hard to believe that both documents were virtually intended to serve the same end, to be a basis of discipleship. It is not that they vary in details, insisting on different points of one consistent covenant, but that they are constructed on different principles. When one asks, "What is a Christian?" the Creeds and the Sermon not only do not give the same answer, but models so contradictory that from the successive specifications he could create two types without any apparent resemblance. We all must know many persons who would pass as good Christians by the Sermon, and be cast out by the Creeds, and many to whom the Creeds are a broad way and the Sermon is a very strait gate. Since there is nothing we ought to be more anxious about than being true Christians, there is nothing we ought to think out more carefully than this startling variety.

What must strike every person about Jesus' sermon is that it is not metaphysical but ethical. What he lays stress upon are such points as these: the Fatherhood of God over the human family; his perpetual and beneficent providence for all is children; the excellence of simple trust in God over the earthly care of this world; the obligation of God's children to be like their Father in heaven; the paramount importance of true and holy motives; the worthlessness of a merely formal righteousness; the inestimable value of heart righteousness; forgiveness of sins dependent on our forgiving our neighbor; the fulfilling of the law, and the play of the tender and passive virtues. Upon the man who desired to be his disciple and a member of God's Kingdom were laid the conditions of a pure heart, of a forgiving spirit, of a helpful hand, of a heavenly purpose, of an unworldly mind. Christ did not ground his Christianity in thinking, or in doing, but first of all in being. It consisted in a certain type of soul—a spiritual shape of the inner self. Was a man satisfied with this type, and would he aim at it in his own life? Would he put his name to the Sermon on the Mount, and place himself under Jesus' charge for its accomplishment? Then he was a Christian according to the conditions laid down by Jesus in the fresh daybreak of his religion.

No church since the early centuries has had the courage to formulate an ethical creed, for even those bodies of Christians which have no written theological creeds, yet have implicit affirmations or denials of doctrine as their basis. Imagine a body of Christians who should take their stand on the sermon of Jesus, and conceive their creed on his lines. Imagine how it would read, "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God." Could any form of words be more elevated, more persuasive, more alluring? Do they not thrill the heart and strengthen the conscience? Liberty of thought is allowed; liberty of sinning alone is denied. Who would refuse to sign this creed? They would come from the east, and the west, and the north, and the south to its call, and even they who would hesitate to bind themselves to a crusade so arduous would admire it, and long to be worthy. Does one say this is too ideal, too unpractical, too quixotic? That no church could stand and work on such a basis? For three too short years the Church of Christ had none else, and it was by holy living, and not by any metaphysical subtleties, the Primitive Church lived, and suffered, and conquered.

The Way to Grow

REV. ENDICOTT PEABODY, D. D.

Text: "First the blade, then the ear, after that the full corn in the ear."—Mark 4 : 28.

Jesus is talking about the kingdom of God—by which he meant sometimes the reign of righteousness and love and peace in a man's heart, and sometimes his church, the great company of faithful people—and he says it is like a seed which a man planted in a field, which grows he knows not how, first the blade, then the ear, after that the full grown corn in the ear. That is, that just as the earth is behind the seed, so God is behind his church; therefore, whatever mistakes the church may make, however weak the church may be, we know that the church will go on. Christ has said that against it the gates of hell shall not prevail, and that it shall grow, first the blade, then the ear, after that the full corn in the ear. Because God is behind it we are sure that the church will go on, but the growth of it is gradual. That is true of all the best kinds of growth. The strongest growth is the gradual growth. American cities, many of them, have sprung up almost in a night, like Jonah's gourd; they are built without any reference to building laws, or in defiance of laws, and then fire comes and sweeps them out of existence; and each destruction seems to be more complete and more dreadful than the other,—Boston, Chicago, San Francisco. In Europe they take almost as many years to erect their buildings as Americans take months. You do not see in the cities of Europe the ornamental engine houses; they are not a conspicuous feature of the city architecture as they are with us. Their fire departments we think are inferior to ours, but they build there so that things may stay, they build slowly, gradually, and the buildings do stay.

Many papers are filled with schemes whereby men may make money rapidly. Any one who has lived in a western mining town knows how the prospectors—the men who examine the croppings, who wander over the hills and locate mines—make two or three fortunes in as many years and are almost always anxious to borrow money from you. The tendency in business today, as I see it, is for the man who is going into business to become a broker. Why? First of all, I suppose because the trusts have taken so many kinds of business into their control that generally men cannot hope to come to the head of any business, and so they go into brokerage. They can start with a very small capital and be the head of their own little business; and it means, in a great majority of cases, speculation, the hope of getting rich suddenly, and the great majority of speculators die poor men.

So there is a tendency sometimes for pupils to give up their schools. It is possible to study with a private tutor and in one year to do the work of two or three years. They can get into college quickly in that way. They can cram it all in, but it is a good deal like eating two or three dinners at one time; digestion does not wait upon the process, and the man who gets his education in that kind of a way remains uneducated all his life. So you sometimes find boys who are dissatisfied with their boyhood; they want to push on and become men. You have the unpleasant spectacle of the "manling," the boy who drinks, and smokes and swears, and does all other kinds of things because he thinks that he is quickly becoming a man. He is imitating men, and when you imitate another you take the superficial vices or superficial follies and incorporate those in your conduct.

A good many years ago I was rowing down one of the rivers in England, and I came to a house on which were inscribed these words: "Upware"—that was the name of the town or village—"Upware. Five miles from Anywhere. No hurry." Well, I have thought of that place many times, and it has brought a kind of soothing influence as the thought of it has come to me that there is one place in the world where there is no hurry. And what a contrast to notice that one sometimes sees in business houses in New York, which runs, "Hustle while you wait." That is printed in a humorous vein undoubtedly, but there is a lot of truth in it. That is to say, the spirit of hustling while you wait has got into our people and into our very souls, and we have nervous prostration, "Americanitis," as it is called in Europe. It is not that we work too hard. There is very little honest overwork. It is that we live in a state of tremendous excitement.

Now, Jesus says that the earth brings forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. The earth does not do it all; the seed does something. Science tells us that the seed makes selection. It takes into its life the warmth of the air, the moisture of the earth, and the acids of the earth, and then it grows. And if it is a weak seed and takes in the poisons of the earth, then it withers and wilts and is destroyed. Is it not the same in men's lives? Is not that just the effect that sin has upon a mans' life, that it kills him? The wages of sin—and it seems to me that we never saw the fact more plainly than we do in this scientific age—the wages of sin is death,—physical, moral, spiritual death.

But I am talking now to men who are in earnest; men who want to take into their lives the things which make for good and which make for growth. It seems to me that we who are in earnest sometimes take things just a little bit too hard, that we set our teeth and clinch our fists and are bound to see it through, and try to do it all ourselves. I remember a man with whom I was brought into rather close contact in my college life, one of the best of men, but he always had a kind of pained look about his mouth. And it seems to me now, as I think of that man, that he was carrying his own life and the college life and almost the whole world on his shoulders; and so religion did not seem to us who lived near that man a very attractive thing in those days. And sometimes men try, instead of taking it all on their own shoulders, to throw it all off their own shoulders, and so they go, as in the Roman Church, to the confessional, looking upon the priest as the one who stands for God, and telling to him the things which are most sacred in their lives. Or sometimes we Prot-

estants set up some friend to whom we want to unburden everything and excitedly turn ourselves inside out—it is quite a pleasureable process to some people—or else we dig up the bean to see if it is growing. But Jesus says that the earth brings forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

Now, what are some of the influences which you and I may take into our lives in order to insure that gradual and strong growth of which Jesus speaks?

1. First of all I should put nature. "My heart leaps up when I behold the rainbow in the sky. So was it when my life began; so be it when I am a man; and I could wish my days to be joined each to each by natural piety." As we look across the valley at the mountains in the morning, or in the sunset glow, does it not strike us at times that there can be nothing more fair, that even Heaven itself cannot be fairer than this earth? "I will lift up mine eyes unto the hills, from whence cometh my help. Truly my help cometh from the Lord." Let nature come into our lives and mould and give growth to the seed.

2. And secondly, I should put the influence of friends. I mean real friends; I do not mean the kind of friends that one gains when one is looking after popularity or even has achieved popularity. I do not mean the sudden friendship, although I believe that that is sometimes real. But the old friendships are the best friendships, where you get to know your friend better and better and deeper and deeper as the years go by; where you have absolute confidence in one another, where his trust in you has enabled you to try something which you would never have thought of trying if it had not been for his trust. That surely is the meaning of the words of the Psalmist, "We took sweet counsel together and walked in the house of God as friends."

3. And thirdly, the influence that comes from association with people at large. Too often, I think, it degenerates into gossip. Well, gossip, as Charles Kingsley says, is not as bad as taking no interest in your neighbor, but gossip is a pretty harmful kind of thing to get into a man's life, because if it is persisted in it almost always drops down into scandal, and scandal destroys our true relationship to people.

And there is another thing which I think poisons our relationship to other men more than we are willing to acknowledge. We see it in other people—it is so easy to see defects in other people—but I do not know that we often see it in ourselves, and yet it is in the hearts of most of us. I mean jealousy. In so many of our hearts there is a jealousy of other people which prevents the seed growing. And the thing to do is to go and "have it out" with a man if you are jealous of him, or, if you have no opportunity to do that, to pray for him; and if you pray for a man you will soon eliminate the jealousy.

4. And the fourth way is to get the influence that comes from God himself, in whom we live and move and have our being. To live near God; to let God in by prayer, by meditation, by obedience; to practice—this was the fine expression of the olden times—to practice the presence of God.

Those are the things, it seems to me, which we may allow to come into our lives, and they will overflow our lives and bring the fruit to perfection. Communion with nature, with our friends, with men generally, and with God.

Is is fanciful to think that those three stages of the seed which are described by Jesus represent school and college and after life, and that just as the blade, which is fresh and takes advantage of its environment, grows into a strong ear, and then the ear grows into the rich and full corn in the ear, the boy who is pure and clean and truthful becomes a trustworthy young man with high ideals, and the young man with high ideals who is faithful grows into a serviceable and a Christian manhood? First the blade, then the ear, and after that the full corn in the ear. So may God help each one of us to grow until he shall gather us from his kingdom on earth into his everlasting kingdom of Heaven!—*Endicott Peabody.*

The First Crime

REV. ARTHUR T. PIERSON, D. D.

Text: "And Cain talked with Abel, his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him."—Gen. 2: 8.

This is the record of the first crime following the fall, and perhaps here lies the first great and awful lesson:

1. That sin has a fearful Progeny. The first born son and child of our sinning parents led the way in murder, the highest of crimes against man—the taking of life, without whose security nothing else can be secure. And the tragedy is the more terrible because Eve seems to have counted on Cain as the promised "seed," that was to bruise the serpent's head; for she called him Cain—"an acquisition;" saying, "I have gotten the man from Jehovah." No one sins for himself alone; he is sowing the seeds of a productive crop of sin and ruin for others to reap.

2. A second lesson is that sin brings with it enmity to goodness. Scripture itself throws a lurid light upon Cain's crime, revealing its motive (1 John 3: 12). He hated Abel because he was a better man than himself, for the contrast which his works presented to his own. The whole history of this world illustrates this diabolical law of evil doing, that those who do not keep the law of God hate those who do, that vicious and corrupt are the enemies of the virtuous and pure, because of their very virtue and purity.

3. A third lesson is that there is a proper order and fitness, even in offering to Jehovah. Sacrifice is evidently traceable to a Divine origin. The coats of skin with which God clothed the nakedness of Adam and Eve must have been the skins of animals, slain in sacrifice; as, at that time, flesh was not yet used for food. God seems thus to have taught, immediately after the fall, the value of a bloody offering as a type of a life given for a life—salvation by blood. We are told that "by faith Abel offered unto God a more excellent

sacrifice than Cain," whose offering of fruits of the ground was presented in unbelief.

In Lev. 1: 3 we shall find that bloody offerings precede unbloody oblations, and are the ground of their acceptability. There was first to be an approach to God with the blood, and then the way was opened for other offerings supposed to represent the gratitude of the offerer.

The meaning probably is that Cain was not disposed to an act of faith and self-surrender, but was unbelieving and rebellious. Abel was a believer and came to God in his appointed way, and so was accepted. It is the first contrast in recorded history of the two classes always to be found.

4. A fourth lesson suggested is the sure punishment of sin. "The voice of thy brother's blood crieth unto me from the ground." All iniquity has a voice of its own. It cries aloud to God for vengeance. It is self-accusing, self-exposing, self-rewarding. It cannot be permanently hid. But, aside from this, it brings a sure retribution. God, as a moral Governor and Judge, cannot ignore sin. He is compelled to inflict penalty. Here we see him, reasoning with Cain, and offering him the same acceptance as Abel, on the ground of a similar sin offering. But when grace is refused, the judgment of sin is inevitable.—*A. T. Pierson.*

Trees and Their Fruits

SERMON TO CHILDREN.

REV. J. D. JONES, M. A., B. D., ENGLAND.

Text: "Do men gather grapes of thorns, or figs of thistles?"—Matt. 7: 16.

Well, scarcely, do they? If men could get grapes from thorns they wouldn't take the trouble to build hothouses in order to grow them. And if they could gather figs from thistles, they wouldn't send ships all the way to the Mediterranean and Smyrna in order to get them! If men gathered grapes of thorns we shouldn't be paying eighteenpence and two shillings a pound for them; and if men gathered figs of thistles they would be so common that we should not purchase them as a special treat for Christmas.

But what an absurd question it is! Of course, men do not gather grapes of thorns or figs of thistles. All people for the most part get from thorns are scratches, and as for the thistles, they seem to serve no purpose except to worry the heart of the poor farmer in whose fields they spring up! And yet Jesus Christ seems to hint that there were people expecting this absurd and impossible thing. That is to say, there were people who thought they could be one thing and do the other. And indeed, for the matter of that, I think there are such people alive still, and among the people are some boys and girls I know. Let me illustrate what I mean.

There were two little girls who lived together in a certain home. They were not sisters; they were cousins. Now, one of these little girls was a kind, unselfish, loving little thing, always ready to help and oblige others, always ready to do a good turn to others. She carried sunshine and good humor wherever she went and as a result everybody loved her, she was everybody's favorite. The other little girl was selfish and often cross and peevish. She wanted the best of everything always for herself. She was never ready to oblige. Now what you might expect happened in that home. While the one little child was loved, the other was disliked. And one day the poor child who was disliked broke into a perfect passion of tears, and when asked what was the matter, wanted to know why people didn't love her as much as her cousin. Do you know what that little girl was doing? She was expecting grapes to grow on thorns—the tree of selfishness to hear the beautiful fruit of love.

So I might go on illustrating. You never gather grapes of thorns or figs of thistles, and you never gather love from the tree of selfishness, or success from the tree of laziness, or brave deeds from the tree of cowardice. It is only unselfishness that wins affection, it is only toil that achieves success, it is only the courageous heart that does brave deeds.

But the particular case Christ had in his mind was that of the Pharisees. They were trying to be one thing and do another. They were trying to get a reputation for goodness while they had bad hearts. It was an impossible task, said Jesus. It was as impossible for a man to do good deeds and live a good life while having a bad heart as it was for a thorn bush to bear grapes. Now, will you boys and girls remember that? It is impossible to live a beautiful life if you have a bad heart. To be good men we must have good hearts. So we had better pray like David did, "Create in me a clean heart, O God." A clean heart, a white heart, that is what we want! A white heart will bring forth white, beautiful deeds. For, as Jesus says a little further on, "a good tree cannot bring forth evil fruit." No, the fruit will always be of a nature of the tree, and the life will always be of the nature of the heart.—*Record of Christian Work.*

Summer

REV. H. D. JENKINS, D. D., RIVERSIDE, ILL.

Text: "Thou hast made summer."—Ps. 74: 17.

Granted that there is much that is arbitrary about the divisions of the year, there is much also that is positive; and seasons as well as persons have for us an individuality just in proportion to our knowledge of their features. Men as well as seasons shade into one another, but that does not imply that personality is lost. The seasons overlap, yet are distinct.

In Bible lands, partly because the processes of nature are more rapid there and partly because the powers of observation among the people are not well developed, but two divisions of the year are commonly spoken of, the summer and winter. Autumn is nowhere mentioned in the Bible, and spring but once; even then by a mistranslation. But though we have cut off the first half of the season and called it spring, the first half of the winter and called it fall, the distinct characteristics of summer remain and are recognized by every sense where senses are keen and observation exact.

It is summer when the last bud has expanded.

It is summer when the bright azure of May's sky has given place to the opalescence of July. It is summer when the floral violet and red fade out of the garden and the golden hues come in. It is summer when the leaves upon the trees are less diaphanous and the shade deeper beneath the spreading limbs. It is summer when the morning breaks without a cloud and the sun sets amid vermillion splendors. It is summer when the grove is reflected in the lake and even the restless aspen scarce finds excuse for whispering, so still and restful is the breathless noon.

1. Let it not be questioned. Summer has an individuality of her own, a personality which is graver than that of spring and more hopeful than that of autumn, a glorious womanhood that no longer dances with the light feet of youth nor sinks exhausted with the weariness of age. There is to summer an opulence of charm that no earlier season can rival. There is to her form a fullness and maturity not before attained. Wherever the eye rests, it rests with a feeling of satisfaction. The observer says to himself, This is complete. One has here fruition without over-ripeness, perfection without hint of decay. We seem to look again upon the world as it must have stood when God first formed it, not as something about to be but as something that was "very good."

2. To the mind of the Hebrew, unperverted by affected doubts, it was a self-evident proposition that God "made" the summer. In his own home, humble or princely as the dwelling might be, he recognized the presence of will, design and skill. And the summer, so affluent in its abundance, so perfect in its ornamentation, was surely the product of a larger will and nobler design, a more consummate skill. Nothing could persuade him that the lesser results required a personality behind it, and the larger, blind chances. Inheriting aptitudes and resources and appliances as he did, he was not able to so much as imitate the least of its glories. His best art could but crudely reproduce the meanest of the things which the summer poured from a full lap. His delicate touch but poorly reproduced these iridescent hues. Should he venture to secure one of these marvelous creatures which flitted by him on wings of gold set thick with carbuncles and amethysts, he is likely to destroy it. The Psalmist never confused the Maker with the "made." He did not bow with the Egyptian before the birds which flitted above the great river; nor did he prostrate himself with the Assyrian before the bellowing bulls of vast interior plains. But back of all this animated nature he saw the Spirit which produced it, and in the summer he recognized the handiwork of his God.

3. God made the summer to supply all creatures with their necessary food. God opens his hand each summer and supplies his creatures with their necessary food. How otherwise he might have ordered it! Fuel we may have whenever we choose to dig it from the mines where it is stored. Light we may have at any season when we sink our instruments down to those great reservoirs where oil is stored. Water exists upon every hand, and air is so omnipresent and so free that it becomes a symbol of universal, eternal benevolence. But food comes to us intermittently, year by year. The race as a race has never starved, never as a race had goods stored up for many decades. Economists tell us that before the sickle is thrust in each year, mankind is within ninety days of famine.

4. The best of the field, the most perfect of the flock, the Hebrew always gave to God. The finest of the wheat was for the temple bread; the lamb without spot or blemish for the altar. Wherever there were full, round olives exuding fatness, they were for the lights which burned forever before the veil of the Holy of Holies. Even among the offerings of the poor, two turtle doves or two young pigeons, there was a choice of nestlings whose wings were of silver and whose necks like burnished gold.

5. If there be any season of the year which is peculiarly God's, it is the glorious summer time, so full of beauty, so divine in its perfections, so free from the imperfections of immaturity or decay. How little they realize the meaning of this world's frame who reserve to themselves these beautiful days, spending in idleness, or perhaps in sin, those matchless hours which are only worthy of Jehovah. Is this a time to desert the service of Almighty God? Is this a season to devote to recreations purely secular, or amusements unsanctified by grace; or, worst of all, dissipations dishonoring God, degrading manhood and corrupting the race? It is not the part of the child of God to spend these summer days in self-indulgence. We will gather them up and present them to Him who called them into being, and endowed them with beauty and permitted us to possess them. In the summer even more than at other seasons of the year, may the servant of the Master joyfully say, "I was glad when they said unto me, Let us go into the house of the Lord."—*The Interior.*

The Value of Work

REV. A. A. PFANSTIEHL, HIGHLAND PARK, ILL.

Text: "But Jesus answered them, My Father worketh hitherto and I work."—John 5: 17.

Christ had done a deed of mercy on the Sabbath day. The Jews persecuted him for it. Jesus justified himself by expressing a truth that is at once an example and an incentive to work. "My Father worketh hitherto and I work."

1. Labor is a law of nature. Nothing great or good ever came to this world without work. Workless beings are worthless beings.

Labor is man's greatest blessing. That it was meant to be so may be seen from the fact that our beneficent heavenly Father has so ordained that the vast majority of human beings must earn their daily bread by the sweat of their brow. "The man and the hoe" are inseparable companions. People situated by climate or fortune so that they need not work are not only useless as a general thing, but weak, and make little advancement in life. The zones mark the lines of the world's progress. Southern zones where nature does so much for man, produces almost spontaneously fruit and vegetables in super-abundance, show listless, if not largely useless races. At all events "the

world's progress moves along the zone where men must work to live." Weeds grow spontaneously. Things of worth must be carefully and laboriously cultivated.

2. Labor, too, is a law of safety, thus also bespeaking its value. Idleness makes a man a foot-ball of Satan. Troubles always brood in communities where men are unemployed. The vast army of the unemployed are the menace to our safety and progress as a nation. An empty house is a place inhabited by destructive spiders, bats, vermin, dirt. Just so an empty life and brain.

"Absence of occupation is not rest; a mind quite vacant is a mind distressed!"

Esther Ausell, in "The Children of the Ghetto," was never so happy as when employed, even though it were in the Ghetto region. She was far from happy when in the luxuriant home of Mrs. Goldsmith above the necessity or opportunity to be doing something. It is said that seven men were removed from Kings county penitentiary to insane asylums in one week, who were driven mad by the lack of employment. "Work is a sweet refuge for man physically, mentally, and morally. To bend one's mind and heart to performing a task worth doing is the surest path to peace."

Perhaps just now more than ever before in our country does this plain, I had almost said commonplace, truth need to be pressed home to the minds and hearts of our American youth. There was a time when in our country there were few rich people—happy because all needed to work. Today we have many rich, while there are comparatively few happy people—because the rich need not work, and the poor fret and worry and envy because they must.

But, thank God, this unhappiness and distressful unrest is bringing about a promising reaction, especially among the better classes.

"What shall I do with my son?" said a mother, "I sent him to a school, and he was returned because he would not study, and exerted a bad influence on the other boys. I then put him into a military academy and he was expelled. They say they could do nothing with him." She was asked whether he expected a fortune. "That is the difficulty," she replied, "he is his grandfather's pet, is to inherit his wealth, knows it, and cannot see the need of study or work." Take another case.

A retired merchant was urged to invest in a scheme that promised great returns, admitted the inducement, but declined. I have too much money now," was the reason he gave. And this was his explanation. He expected but a few years of life. He had not enjoyed educational advantages himself, but resolved to give every opportunity to his sons. Giving them a choice of a calling, one selected medicine, the second law, the youngest a mercantile life. He said, "I was proud of my sons, and hoped that some day I might see them distinguished or at least useful to their fellowmen. I had spared no expense in their training; they had never wanted money, for I gave each a liberal allowance. Never had men fairer prospects of becoming honored and respected; but look at the result. The physician has no patients; the lawyer not a single client; and the merchant is above visiting his counting desk. In vain I urge them to be more industrious. What is the reply? 'There is no use in it father, we never shall want for money; we know you have enough for all.' Thus instead of being active, energetic members of society, my sons are but idlers, men of fashion and display. Had they been obliged to struggle against difficulties to gain their professions, and were they now dependent on their own exertions for support, my sons would have gained honor to themselves and me."

Oh! truly, blessed is drudgery! Let parents particularly take heed of this, especially as relates to their daughters. One of the things that impressed Paul Bourget, as he relates in "Outre-Mer," in his visit to our country, was the noble struggle in an independent but dignified manner, many of our young women were making to do some useful work, particularly among the people of moderate means. But what about the daughters of the rich or those whose only aim is to get recognition in the social "set," so-called. "Their career," says one, "is a round of inanities and vanities; they have not even the sense to know that in view of their opportunities such a worthless life is inestimably degraded. Call their pleasures what you please, they are essentially heathenish and vulgar. Society swarms with such creatures or things; they lack the marks of a true personality, and it is impossible to have any respect for them . . . Some have an idea that a woman ought to be useless in order to be a lady; but they do not think far enough to learn that she must be worthless if she is useless."

3. Labor to be of value must have a true purpose. If that purpose is to be useful then it must have value. If it is essentially selfish, then it is ignoble, and it is not only worthless but positively harmful to the worker and his community. Usefulness is a prominent factor —the determinative factor—in deciding whether labor will have value or not. The streams of effort must issue into some useful, active, helpful object or they end in death. The Dead Sea is a sad ending for the active flow of the Jordan. Hence when we look about us for work, let us not lament, if perchance we cannot do something great. A great many people do not do anything because they cannot do something.

It is not greatness but usefulness that is valuable in the labor of man. Sandow may be great enough in strength to lift a horse, but his power is not to be compared in worth to the world to the work of the weakest child of God, who, by a Christ-like administration, lifts up a soul discouraged in sin and trouble.

But, further, whether labor will be of value to the worker and to his community will depend upon two things: 1. Recognition of God, and 2. Recognition of his fellowmen.

1. To work regardless of a recognition of the "Power that makes for righteousness" at Matthew Arnold described him whom Jesus taught us to call "Our Father which art in heaven," is devoid of inspiration and lacks the element of true worthiness. A recognition of God in all that we do will enoble all our efforts, will be a safeguard amid temptations, will enlarge motives, will cause us to feel a real albeit unseen power buoying up our life and character.

Look at Christ "My Father worketh hitherto and I work." The thought of his everpresent Father nerved him through and through, and was to him his greatest inspiration.

In general the value of a man's life and work to himself and the world, is proportionate to the amount he has permitted God to rule in and over it, because this determines its ethical value; and it is the ethical that is the truly worthy in this world.

2. But observe, moreover, that the value of labor to the worker and his community is determined also by his recognition of his fellowmen. Christ's usefulness was to be found in this: He came "not to be ministered unto but to minister."

Said one: "He who builds a throne for himself upon the necks of men, shall become a hissing and a by-word among the nations. Only he shall be loved of God and honored of men, who is found to have accomplished something for human happiness and human good." Thrice happy he who is employed in some work which has in it the good and true prosperity and safety of his fellowmen as well as of himself. Drumsheugh, in "Bonnie Briar Bush," was right when he said to Margaret that he suffered no pain during his thirty years of toil and loneliness, because he did it for love of her, although that love was unrequited and unknown to any but himself. To anyone working in an altruistic spirit and in love for others' good, sleep is restful, weariness wholesome, work an unmitigated blessing.

And to be thus employed with an altruistic spirit is but to be in line with the infinite purpose of God. For what great all-pervading purpose runs through God's works? Whence point Providential over-rulings of history? Are they not all in the one direction, of redemption? And the thought of redemption carries with it the idea of sacrifice. "Without the shedding of blood there is no remission of sins," is not a mere theological dogma, but an eternal principle. No great and good thing has ever been done by any man who was not willing to put his life-blood into its accomplishment.

Livingstone said as late as 1857, after most self-sacrificing labors: "I never made a sacrifice." Hudson Taylor said the same. Samuel Rutherford remarked: "The Cross of Christ is the sweetest burden I ever had. It is such a burden as wings are to a bird, or sails are to a ship."

One evening, after a hard day's work over the wash-tub, a true Christian woman, who worked the harder because she desired to give her mite to the cause of Christ, in reclaiming the world, was heard singing as she trudged up the dark stairway to the fifth floor of her tenement home:

"One more day's work for Jesus,
Oh! yes, a weary day;
But heaven shines clearer,
And rest comes nearer
At each step of the way;
And Christ in all—
Before His face I fall.
Oh, blessed work for Jesus!
Oh! rest at Jesus' feet!
There toil seems pleasure—
My wants are treasure—
And paid for Him is sweet.
Lord, if I may,
I'll serve another day!"

The message to us then, is: "My Father worketh hitherto and I work." Seek to work not merely to get a living here—like an earthworm; but to live in God, in the development of a character traced after the character of Jesus Christ whose life was the light of men. —*A. A. Pfanstiehl.*

The Christian Doctrine of Sin

BY REV. CLARENCE TRUE WILSON, D. D.

Texts: "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." I John 3:4.

"All unrighteousness is sin." I John 5:17.

What is sin? How did it get here? Why does it remain? Are there serious consequences that follow its commission? This is not the time to discuss the absolute origin of sin. That must remain a sealed mystery. The keenest intellects have wrestled with the problem and found no end in wandering mazes lost. There are many theories metaphysical, dualistic, materialistic; but upon these we have not time to dwell. The origin of sin in the human race comes within the limits of knowledge, for it is accounted for in the Bible.

That sin is here no one doubts. As to how it came I would rather take the statement of the God who knows than the guess of any man. The Bible records the facts and gives us the principles.

The Christian idea of sin is a theistic conception. It includes the idea of God and our relation to him. It differs in this from all other religions. Without the idea of God there can be no such thing as sin in the Christian sense. She is the transgression of the known will of God. It may consist of commission, where a divine law is violated, or an omission, where a rule of duty is neglected. There are sins against one's self, and against one's fellow creatures; but sin is primarily an offense against God.

How vividly did Joseph see this truth! Who does not recall with admiration his reply to his temper: "How can I do this great wickedness and sin against God?" It was the sense of God's presence and relation which overwhelmed David with conscious guilt.

Sin is the act of the intelligent moral creature. Its center and source is the will. As such it is an act of selfishness. Ceasing to acknowledge God as the central source of love and authority who ought to be obeyed, the sinner becomes himself a center and source of conduct and life. Thus the divine order of Man's life is broken, and man the sinner shapes his own ends according to his own will. "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son." This relation of sin to God is illustrated by the familiar story of the father who took his boy on an expedition of theft. When they came to their neighbor's fruit tree, the thief carefully looked around to every point of the compass and as he put forth his

hand to pluck the ripened fruit, the child's voice startled him with, "Father, you forgot to look up." And it is just the leaving God out of the account which constitutes sin.

I. Guilt; desert of punishment, exposure to penalty. Law is a necessity of things, and penalty is a necessity of law. Here conscience asserts its function and power of taking peace from the soul and at times slumber from the eyes. There is the sense of the separation from God, of loss and pain. Guilt at its height wrings from every soul the cry, "O wretched man that I am, who shall deliver me from the body of this death?" It was the confession of Joseph's brethren: "We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us and we would not hear, therefore is this distress come upon us." (Gen. 43:21). It was this that made Felix tremble before Paul's reasoning; and suggested to Herod that Jesus might be John the Baptist risen from the dead.

II. Depravity: the detail of sin is a depraved condition of the whole man, that vitiates the entire life. It is this that gives such terrible effect to what we call habit in the case of those who go aside from the path of obedience. I will not enter into the difficult doctrine of depravity; but whatever it is, sin is its cause. Paul, in treating of sin and its consequences certainly accepted the doctrine of race heredity and solidarity; yet he never hints at the monstrous teaching that any soul goes to perdition through Adam's sin. While it is true that "sin reigned in death from Adam until Moses," yet sin is not imputed where there is no law. Left to itself, the human will tends to sin, and without the aid of the Holy Spirit will fall into condemnation.

III. Slavery: Paul's personification of sin as a tyrant, whose chains no man can break without God's help, is clearly expressed in (Roman's 1st to 9th chapters). This gives further and most impressive illustrations of the power of habit. The bondage of sin must be recognized before it can be broken. The mission of the Spirit is to awaken to a consciousness of sin. All forms of religion or philanthropy that ignore or touch lightly the evil of sin, are weak in their power to reach and help a needy world. This is the weakness of Buddhism, Confucianism, Mohammedanism and the merely ethical cults of our Christianity. Sorrow, fate and natural consequences are all they see: but sin is the bitter root whence all this evil fruit springs.

In Brazil there grows a common plant which the forest dwellers call the matador, or murderer. Its slender stem at first creeps along the ground; but no sooner does it meet a vigorous tree than, with clinging grasp, it cleaves to it and climbs it: and as it climbs keeps at short intervals sending out short arms like tendrils that embrace the tree. As it ascends, these ligatures grow larger and clasp tighter. Up it climbs, a hundred feet, nay two hundred feet if need be, until the last spire is gained and fettered; then, as if in triumph, the parasite shoots a huge flowery head above the tangled summit; and thence, from the dead tree's crown, scatters its seed to do again the work of death. So does sin grow and grip, fasten and fetter its helpless victim.

IV. Death: Man was made for immortality. This is implied in his constitution as personal, in the image of God. The purpose of redemption in Christ is a complete confirmation of this—soul and body shall bear the image of Christ. (Phil. 3: 20, 21; I Cor. 15:42).

That the human body is of the animal kingdom and subject to the same law of deterioration, death and dissolution as other animals cannot be denied; but man as man does not belong to the animal kingdom. (Gen. 2:7.) On visiting a school the German Emperor asked a child, "How many kingdoms are there?" "Three; the mineral, the vegetable and the animal." Which one do I belong to?" Said the little girl, "The kingdom of heaven, sir." And in the case of man's body there was special immunity from death guaranteed in the tree of life. His probation ended, there would have been a painless transition to a higher state. But sin canceled that special immunity in the case of all men (Rom. 5:12), and only in Christ is there recovery of the high distinction to which man was destined from the first. (I Cor. 15; Phil. 3:20, 21; I Tim. 3:10; Rom. 5:22; 6:22.)

But there is a deeper death than that of the body which sin inflicts upon man: there is a spiritual death in sin. (Eph. 5:15.) The final separation from God, the only source of happiness and life, is the final curse of sin. This is necessarily eternal. The separation of the human spirit from God, looked at apart from redemption, is in itself a doom unrelieved. The sinner has in himself no power of self restoration to union with God. (John 3:36; Rom. 6:28.) But thank God we are not abandoned to this doom. "If any man sin, we have an advocate with the Father."—*C. T. Wilson.*

God's Hidden Face

BY REV. J. C. SCHACHT.

Text: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54:7-8.

Moses said to God, "Show me thy glory," and the Lord replied, "Thou canst not see my face; for there shall no man see me, and live." It is a mercy that God does not reveal his inherent glory to us as long as we are clothed in this sinful flesh, for the sight of his dazzling holiness, majesty and power would completely overwhelm our faculties and crush us into the dust of the ground. The human soul is a vessel of insufficient capacity to comprehend the glory of the Lord; we might as well try to force the ocean into a thimble as to attempt to see God in His uncovered majesty. Isaiah experienced something of this when, in a vision, he beheld the Lord sitting on a throne and heard the seraphim cry: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The sublime vision awak-

ened within the prophet a consciousness of his own unworthiness, and he cried out: "Woe is me! For I am undone; because I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts." The glory which the prophet beheld was a light of wonderful brightness, and it brought to his knowledge such a depth of iniquity as he had, perhaps, never suspected in himself. And in the light in which he saw his own sin, he discerned the sin of his people as well; he found that they were all speaking the language of an unclean heart. It is a kindness, therefore, that God veils his glory and offers his people opportunities to be healed by his mercy.

But in spite of the fact that men cannot endure the sight of God as he is, many of the saints have prayed for the privilege of seeing his face. David wrote: "How long wilt thou hide thy face from me?" "Hide not thy face from me when I am in trouble." And such a prayer is surely not offered in vain, for the Lord does reveal himself to his people in his word and ministers his grace to them that hear him. If we cannot see him in his glory and live, we have the promise that those who see him by faith in his word shall prosper. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Christ Jesus, who is the brightness of the Father's glory and the express image of his person, having veiled his divinity with a human body, now brings men into the holy of holies to receive of God's fullness and grace for grace. Here we enjoy a privilege which we cannot prize too highly, for Christ is our life and our salvation, and seeing him we also see the Father.

This privilege, however, seems at times to be denied us, inasmuch as our prayers oftentimes appear to go unheard for a long time. Like the woman of Canaan, who came to Christ in behalf of her daughter vexed with a devil, we meet with discouragements in our endeavor to behold the face of God. His ear, that is always wont to be open and attentive to the cries of the needy, appears to be sealed; and his lips which drop as the honeycomb, fail to convey to us that answer of peace which the heart desires. True, many times God's face is hidden from us, though never except through our own offence. "In a little wrath I hid my face from thee for a moment." God's wrath "is revealed from heaven against all ungodliness and unrighteousness of men, who hold not the truth in righteousness." The sins of his children provoke the Lord to anger and move him to turn his back upon them, as a father who is vexed at the conduct of a disobedient child. And in his wrath he permits us to taste the bitterness of our transgressions, but we may learn to avoid them, as a child that has been burnt dreads the fire. The hidden face is an evidence of his love. Though he has forsaken us for a moment, yet with great mercies will he gather us; though in a little wrath his face was hidden from us, yet with everlasting kindness he will have mercy upon us. Love is not love unless it is coupled with anger at that which is contrary to truth and righteousness. The Lord, who spares no pains to save his people, cannot be pleased with sin, knowing that it is hostile to their peace and salvation.

Let us not think, therefore, when we have been forsaken for a small moment, that God has cast us off forever. The consciousness that we have grieved him with our sins should make us all the more zealous to secure his pardon. It should increase the number and earnestness of our prayers, so that our faith may grow stronger and our faithfulness become every morning new. Let us continue our importunity, though the Lord seems not to hear us, and we shall finally hear the coveted reply: "Be it unto you even as thou wilt."—*J. C. Schacht.*

Supplementing the Salary

[The following letter was mislaid by accident, and hence did not appear with the others last month.—Ed.]

We have been enabled to add to our salary, in many ways. The first year we kept a boarder and I helped a few hours per week in a store. I published a church paper that made me clear money from $50 to $100 per year. The Chesaning Newspaper Co. publish a monthly twelve page paper, leaving the two outside pages for the pastor. I found the use of this paper a help to the work as well as a financial aid. I do a little lecturing, making not more than a dozen dates. My wife has devised a set of symbols for teaching "Some of God's Promises," which she is selling, that is bringing in several dollars. We have saved much by keeping chickens, a cow and cultivating a large garden.

But the best way to add to one's salary is to do such faithful work as to create a demand for your services as a preacher and pastor; and the old congregation will increase the salary or you will have a chance to move to a place that will afford a good living. Since I entered the ministry, eight years ago, my salary has been raised from $50 to $100 per year, which I attribute to honest, faithful service, making the kingdom of God first.

D. C. Yoder, Mt. Victory, O.

Derry, Pa., April 23, 1907.

For a man to spend seven or eight years at hard labor to prepare for the ministry and then to command less salary than a little cash girl or a waitress in a restaurant is ridiculous. The more I think of the way the ministry is being treated today, the more I think of leaving it and going into some kind of business where I can get a decent living for my loved ones at least. In January and February numbers you made a splendid offer of the Biblical Encyclopedia and it made me hungry to read the ad., but how can I buy books out of the pittance I receive? Now if I were to go out where a new building was going up and inquire for a position as a carpenter, the foreman would instantly ask me where my tools were. But here in the ministry they expect us to preach the best of sermons without any helps at all.

P. D. Runyan, Derry, Pa.

Prayer Meeting Topics

From "Studies in the Teaching of Jesus and His Apostles."—E. I. Bosworth.

(Published by the International Committee Y. M. C. A.)

JESUS' SHARING THE DISCIPLE'S PRAYER.

1. Jesus' statements regarding God's willingness to answer prayer are startlingly broad; but a close inspection of them shows that there are always conditions attached. God does not unqualifiedly put himself at every man's beck and call; nor does he make gods of men.

The most fundamental and comprehensive statement of conditions is found in John's Gospel. Read 15: 7. What is meant by "abide in me"? "Abide" conveys the idea of steady residence, and such residence, when two personalities are concerned, involves entire agreement. Christ constitutes the man's environment; and there is entire adaptation to the environment.

What is it for his "words" to "abide in" the disciple? A word is an expression of a thought, a message from a mind. What then is it for the messages of Jesus to be received and kept in the mind of a disciple?

2. Notice another way of wording the condition in John 14: 13, 14; 16: 26. In Hebrew usage the name stands for the personality. To ask "in his name" is not to append the phrase to the prayer, but to be in the close, vital connection with the personality of Jesus described in 15: 7.

That is, the disciple who has this promise made to him is one who is so intimately associated with his Lord that he shares his Lord's purposes and spirit; and *his Lord shares the disciple's prayer.* The Great Pray-er unites with his disciple in a partnership of prayer. See how this thought seems to underlie the remarkable statement in Matt. 18: 19, 20, particularly the last clause of v. 20. It is the presence of the Great Pray-er in the midst of the group so lovingly disposed toward each other as to be thoroughly in harmony with him, that makes the prayer effective.

3. The word "abide" implies that effective prayer springs out of a certain kind of *life.* The condition is not one that can be met for a few moments of prayer and then refused.

While our acquaintance with Jesus is deepening we lay all our hopes, fears, and desires in simplicity before our Father, even though we are not sure that they are yet such as can be shared by Jesus to the extent implied in these chapters of John's Gospel.

THE DISCIPLE PRAYING IN SYMPATHY WITH HIS LORD.

1. It remains to determine whether more specific statements are made by Jesus of what is involved in the general condition of effective prayer discovered in John 15: 7.

It goes without saying that this condition of fellowship with Jesus involves the readiness of the disciple to do whatever his Lord will have him do; and also to have, or not to have, the thing prayed for, according as his Lord may prefer. A man who is persistent in what he knows he ought not to do, or in a preference that his Lord cannot share, cannot have the fellowship with his Lord out of which effective prayer springs.

2. Note in Matt. 6: 33 and its context another specification. Jesus' fundamental ambition is to establish the civilization of the Kingdom of Heaven upon the earth. The disciple who would live in intimate fellowship with him, must, in the nature of the case, share this supreme ambition. If Jesus is to share his prayer it must be a prayer for something related to the Kingdom of God. It may be for education, or work, or success in business, but for these things as a means toward increased efficiency in the establishment of the Kingdom of Heaven.

This eliminates all purely selfish prayer. The righteousness of the Kingdom (Matt. 6: 33), on its manward side, consists in brotherliness, which is the opposite of selfishness. Jesus could not share prayer offered in a spirit of indifference to his other disciples, the other children in the family of the Father.

3. Read the condition in Mark 11: 25. It is of course true that Jesus could not be in fellowship with one who has an unforgiving spirit. He could not share a grudge, and so could be no partner in the prayer of the unforgiving man.

4. Read also Mark 11: 24. This can scarcely mean that a person shall strain himself to believe without evidence that God has already decided to give him the thing he has just asked for. Such assurance, it would seem, could only be attained as the result of some inward intimation from his great Associate in prayer. It does imply a very vivid sense of the presence of God and of his alertness to hear and answer prayer. It is the very opposite of the spirit that asks for things thoughtlessly, in conventional prayer-meeting language, without any idea that they will ever be granted; or for things that the pray-er would not be willing to receive if they should be given him.

5. That which perhaps most frequently prevents our prayers from being such as can be shared by Jesus, is their selfishness. The Holy Spirit is sometimes prayed for because his presence is thought to be essential to the preeminence we desire in Christian work. We think only of ourselves in this prayer, and do not equally desire his presence in the lives of those associated with us in our work. The prayer which Jesus shares, whatever be the thing prayed for, must be one that takes others into account. Indeed, God seems to try to compel us to take account of others by knitting our lives so closely together with theirs that oftentimes we cannot get from God what we want for ourselves except as it comes from him through others.

"A tourist, in climbing an Alpine summit, finds himself tied by a strong rope to his trusty guide, and to three of his fellow-tourists. As they skirt a perilous precipice, and he seeks God's protection along that dizzy height, he cannot pray confidently, 'Lord, hold up *my* goings in a safe path, that *my* footsteps slip not, but as to my guide and companions, they must look out for themselves. Each of us is responsible for himself alone.' The only proper prayer in such a case is, 'Lord, hold up *our*

goings in a safe path, that *our* footsteps slip not. Guide our guide, and keep all of us steady; for if one of us slips all of us may perish.' Nor is this Swiss mountain-climbing the only thing in which we stand or fall with our fellow-travelers.

"Prayer for ourselves includes prayer for others, when we are sick and trust ourselves to a physician. If we ask God's help, we must ask it for our doctor also. If we pray for protection on an ocean voyage, our prayers should be for the captain and engineer of our steamer as well as for ourselves, in order that God may give us safety. . . . Prayer for our daily bread involves prayer for the cook or baker, who might give us poison in our food." —*H. Clay Trumbull, Prayer; its Nature and Scope.*

THE DISCIPLE PRAYING IN SECRET.

1. One of the chief ailments of the religious life in Jesus' day was its intense itching for notice. Read Matt. 6: 5, 6, and the context, vv. 2-16. The Pharisee's real petition was addressed, not to God, but to men, and was simply, "See me pray!"

This spirit was absolutely destructive of the real essence of prayer, namely, personal address to God. Jesus, therefore, suggested an arrangement by which the disciple would be "seen" by but one person, and would know that he was seen by no other. He was to go into the inner room of the house, shut the door, and pray there. Then he could be in large measure himself, and could concentrate attention on one person.

Through secret prayer, as through no other means, the faculty by which we apprehend the presence of an unseen Father has a chance to grow by exercise.

2. The result of such secret interviews with God is represented by Jesus, in language appropriate to the comercially religious spirit of the Pharisee, as "recompense" (v. 6). What did Jesus mean by this? What "recompense" is there for one who goes apart, and is not seen by men to be praying? In considering this question, think again of Jesus' habit of being alone in prayer. What good did it do him to pray alone? Glance for a moment at the instances of Jesus' secret prayer, and see what the effect of them seems to have been.

3. The very heart of prayer consists in the sense of the presence of God. Prayer is not meditation or soliloquy, but a meeting with Another. That Other is not an impassive, unresponsive personality, a spiritualized idol, but a Live God, who listens, and whose feelings and thoughts as he listens to prayer are said by Jesus to be those of a Father. These feelings and thoughts move toward his praying child. Prayer is an interview in which there is an interchange of thought and an interplay of feeling.

SUBJECTS OF THE DISCIPLE'S PRAYER.

1. Does the teaching of Jesus contain any directions regarding the things for which the disciple ought to pray? Some of Jesus' disciples had previously been disciples of John the Baptist (John 1: 35-42), and had greatly enjoyed the many forms of prayer that John had taught his disciples. One of them, therefore, requested Jesus to imitate John in this particular. Read Luke 11: 1; 5: 33. The type of life cultivated by Jesus among his disciples had been far less austere than that of John's company, and probably seemed to casual observers, accustomed to the formalism prevalent among the religious leaders (Matt. 6: 5, 16), to be far less prayerful. Read again Luke 5: 33. His own disciples did not realize that, while slowly bringing them into sympathy with himself, he was laying deep and strong foundations for lives of prayer such as John could not secure in his disciples. And so, perhaps, it came about that this unnamed disciple in Luke 11: 1 tried to stimulate Jesus by citing John's example. Jesus appreciated the man's point of view and responded. His response was probably at the time disappointing to the Twelve, who doubtless expected something more elaborate. It was a list of topics of prayer, and seems, because of the two forms in which it has come down to us, not to have had one fixed form from the beginning. Read Matt. 6: 9-13 and Luke 11: 2-4. The value of this list of topics as a guide in prayer has been increasingly realized.

2. Take it up clause by clause in the form found in Matt. 6: 9-13, considering first v. 9. What is the attitude of the pray-er toward God and toward men as indicated in the first two words?

When a friend or relative takes up his residence in a far country, our world of thought at once enlarges to include that country. What is indicated by the whole first clause as to the disciple's sphere of existence?

What does the word "hallowed" mean? Remember that "name" is equivalent to person. Exactly what is the disciple praying for in this clause?

What does the second petition mean? Is the third petition (v. 10) an explication of the second? Take time to picture to yourself what the result in civilization will be, when this part of the prayer is answered. What is implied as to the disciple's own effort to answer this prayer?

1. Continue the study of Matt. 6: 9-13. Do you note any change in the general character of the petitions beginning with v. 11? Is it literal bread that is meant in v. 11? Does it include anything else? If so, what sort of things does it include? Note in the marginal reading the period of time for which God is asked to make provision. It is an arrangement designed to bring a man to his Father each day.

Is there any indication in vv. 9-11 as to the relation between prayer for our personal needs and that for the Kingdom of God?

2. The petition in the first half of v. 13 seems strange. Does "our Father" bring us into temptation? Temptation is certainly one feature of the situation in which he has placed us, and temptation resisted is evidently a valuable means of establishing right character. It is equally certain that our Father does not wish his children to yield to temptation. The significance of the petition seems to consist in emphasizing the appropriate attitude of the disciple toward the temptations that are present in God's world. He is very distrustful of himself, and keenly alive to the awful calamity involved in yielding to temptation. He knows his weakness. He does not, like an over-confident child, recklessly ask his Father to send

him out into temptation; but he prays rather for deliverance from the attacks of evil. It is the language of one who wishes to keep out of clearly recognized danger, but who, when he finds himself in it, trusts in God for deliverance and conducts himself with a royal courage.

Picture to yourself the scene in Mark 14: 32-40, and note the two ways of meeting temptation. However difficult it may be to understand in detail the situation of Jesus, there seems clearly to have been something of temptation in it. The disciples also were in the presence of temptation. Look first at the form of Jesus alone under the trees (vs. 35, 36), and then across at the drowsy disciples (v. 37). What does Jesus teach here, by word and example, regarding the relation of prayer to the meeting of temptation (v. 38)?

THE DISCIPLE SHARING JESUS' PRAYER FOR OTHERS.

1. One thing which has been steadily implied in the study of this subject needs to be brought out distinctly before leaving it, namely, that Jesus' partnership with the disciple in prayer involves the disciple's sharing Jesus' prayer for others. We have seen that no prayer which Jesus can reasonably be expected to share can ignore others. Everything that one asks for himself must be in full view of the needs of others, and of his own relation to them. What is now to be considered is the extension of this spirit to include positive prayer for others.

2. Read John 17 rapidly through, in order to hear Jesus praying for his disciples, and so to get an idea of the character of the praying for others that the disciple is to share. What petitions for others are there in this prayer that might be shared by a disciple?

3. It is not simply in prayer for other disciples that the disciple joins Jesus. There is one expression in v. 9 that is possibly significant. Consider whether the expression, "I pray not for the world," means "I do not *now* pray for the world," and implies that it was his habit to pray for the world. We know that he regarded his death to be of significance to the world, and that it was for love of the world that he died (cf. John 3: 16). It is hardly conceivable that such love should not express itself in prayer. He certainly distinctly enjoined such love and prayer upon His disciples. Read Matt. 5: 44. To what extent is prayer for the world enjoined in Matt. 6: 10?

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God."

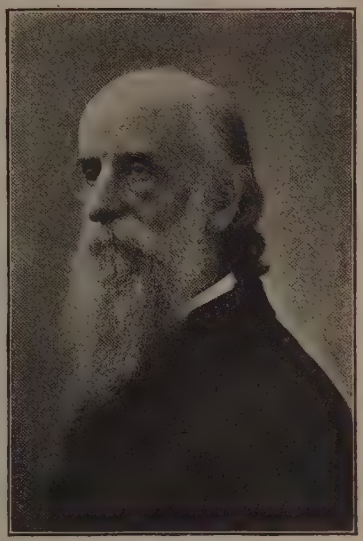
—*Tennyson, The Passing of Arthur.*

THE NEW CHURCH PLAN.
EVERY PASTOR SHOULD SEE IT.
Write L. B. Valk Architectural Co.,
Los Angeles, Cal.

Book Notes

"Christ's Secret of Happiness" is a discussion of the sources of true happiness from the able pen of Lyman Abbott, based upon the Beatitudes.

THOMAS Y. CROWELL & Co., New York.



LYMAN ABBOTT

The six chapters in "Putting the Most into Life" were part of a series of Sunday Evening Talks given by Booker T. Washington to the students of Tuskegee Institute. The practical, common sense expressed in the little book might be of value to other youth than of the Negro race.

THOMAS Y. CROWELL & Co., New York.

"Daily Joy and Daily Peace," compiled by Rose Porter, contains three well-chosen quotations for each day in the year, one from the Scriptures, one from the poets, and one from a prose writer. A page each month containing a reproduction of a famous painting adds to the attractiveness of the volume.

THOMAS Y. CROWELL & Co., New York.

"Winona Hymns" is a collection of hymns and songs for prayer meetings and evangelistic services, compiled by J. Wilbur Chapman and E. O. Excell. It contains the modern songs like "The Glory Song," "Grace Enough for Me," and "The Old Time Religion," and "The King's Business," also many of the grand old immortal hymns of the church.

THE WESTMINSTER PRESS, Philadelphia.

One of the "What Is Worth While Series" is "Christmas Making," by J. R. Miller, a message "to those who want to do something to make the world brighter."

THOMAS Y. CROWELL & Co., New York.

"The Religious Value of the Old Testament," by Ambrose White Vernon, professor of Biblical Literature in Dartmouth College, is written from the standpoint of modern "advanced" criticism.

THOMAS Y. CROWELL & Co., New York.

"The World's Christmas Tree" is a dainty little book containing a presentation of the true spirit of Christmas by Charles E. Jefferson.

THOMAS Y. CROWELL & Co., New York.

A most fascinating book is "New Creations in Plant Life," by W. S. Harwood, an account of the wonderful achievements of Luther Burbank, "the plant wizard," showing the rewards awaiting loving patience and stern perseverance.

The Macmillan Co., New York.

"Twelve Baskets Full" is a series of outlines of Scripture studies, compiled by Hy. Pickering for use in the pulpit, evangelistic meetings and Sunday school.

Gospel Publishing House,
54 West Twenty-second St., New York City.

"Six Thousand Illustrations of Moral and Religious Truths," contains a wide range of quotations selected by John Bate and alphabetically arranged.

GEORGE W. JACOBS & Co., Philadelphia.

"The Open Secret of Nazareth," by Bradley Gilman, consists of ten letters "written by Bartimaeus, whose eyes were opened, to Thomas, a seeker after truth." However, they prove to be an American Bartimaeus and an American Thomas of the year of our Lord 1904. The book is artistically printed and beautifully illustrated.

THOMAS Y. CROWELL & Co., New York.

"The Truth of Christianity," by W. H. Turton, is an examination of the arguments for and against Christianity by an English officer of the "Royal Engineers," under the three divisions of Natural Religion, Judaism, and Christianity.

THE YOUNG CHURCHMAN Co., Milwaukee.

"Through Silence to Realization; or, The Human Awakening," is called by the author, Floyd B. Wilson, a "book on the lines of practical metaphysics." According to this book, "silence is the hall of learning to all mankind." He suggests as the "path to power" that one "shall go to the same room each day and sit in the same chair," alone and in silence for an hour,—said chair to be one in which he can sit erect. He is particular that one "shall not lean back nor rest his head. In that firm position let him learn to be still physically." But it may take months or years of "discipline to reach the inner chambers of the silence, where one blends himself with the Universal." Another quotation indicates a farther viewpoint of the author:

Again and again in my study of the Hindu philosophy have I found the teachings of Jesus reflected so completely that at times it seems impossible to escape from the conclusions of the Masters of India, who regard him an adept in gnanam, but one who confined his teachings to the wants of the crude unfoldment of the rude mass of people that surrounded him. In India today we find a Master repeating, "Joy, always Joy," in his language, "Sandosham, Sandosham eppotham;" and is not this the "praying without ceasing," the "praying as if ye had already received the blessing?"

"The Anthem Angelic" contains sermons preached to the congregation of Buckingham Presbyterian church, Berlin, Md., by the Rev. Wm. H. Bancroft.

"Great Riches" is a brief discussion of the modern problem of great wealth as presented in America, by Charles W. Eliot, president of Harvard University.

THOMAS Y. CROWELL & Co., New York.

"A Heart Garden" consists of twenty chapters of devotional meditations by J. R. Miller, similar to those that have been a cheer and comfort to the many readers of his books for years past.

THOMAS Y. CROWELL & Co., New York.

"Night and the Stars," by Clarence Augustus Vincent, from the press of The Winona Publishing Co., Chicago, is a story of more than usual merit, in fact a story from real life. It will interest preachers and their wives. In fact it is thrilling enough to interest any one, but the hero is a minister who gives his life to a mission church and thereby loses the love of the woman he expected to marry. In this church, however, he finds his recompense in the friendship of a family of most excellent people. That he was accidentally the means of restoring to them a daughter stolen from them by gypsies when she was a child adds life and interest to the story. There is a strong undertone of encouragement to faith and devoted effort for the Master throughout the whole book.

Religion in Education

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principles.—*Washington, in his Farewell Address.*

Ministers, Missionaries, Students, etc., may still secure that famous Commentary on Revelation, Lectures on The Apocalypse by Dr. Seiss, D. D., three volumes, 1417 pages with index and chart of the course of time. Former price $5.00, now $2.50, at the special low price of $1.80 carriage paid.

CHARLES C. COOK,
150 Naussau Street, New York, N. Y.

THE NEW CHURCH PLAN.
EVERY PASTOR SHOULD SEE IT.
Write L. B. Valk Architectural Co.,
Los Angeles, Cal.

The Forgiving of William January

DAN F. BRADLEY, D. D., PILGRIM CHURCH, CLEVELAND, O.

Matt. 6: 14-15:—"For if ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The case of William January, which in the last week has been told by the papers, is one of those ways whereby the people generally are educated in Christian doctrine. No doubt the people of Kansas and Missouri, as well as of the whole United States who have read the newspapers, have come to consider very seriously as to how far the law shall go in punishing a man for a crime, and when mercy shall intervene to cut off that punishment. The only way in which the doctrines of Jesus Christ can be understood is by applying them to the problems of human life. The only way to find the truth of anything stated, is to try it. Jesus said, "By their fruits ye shall know them," that is, men, and he might have added, "By their fruits ye shall know laws, principles, doctrines."

William January, then a young man, some fifteen years ago, broke into a building and stole some goods. He was arrested, tried, convicted, sent to the penitentiary by the United States Court in Oklahoma; he served out a portion of his sentence and escaped. Passing away utterly from the scene of his crime he thenceforward lived the life of a good citizen, went into business, found a woman who loved him, married her, and they have one little child. But the sleepless eye of the United States government followed him and finally the detective traced him and although living under a changed name and changed circumstances, found him, arrested him and took him back to his prison to serve out not only his term but an additional penalty for running away. Whereupon thousands of the people of Kansas have signed petitions asking for his pardon. The public men of the State join in this request and upon a hearing of the case the President has indicated his willingness to pardon the man if the Law Department of the government will consent. This implies the unwinding of considerable red tape, but in due time the Attorney General will report upon it, and the President will act, and the expectation is that the man will be forgiven and restored to his wife and child.

The question is, "What is right? Should the President listen to the sentimental appeal of this man's neighbors? Did he not violate the law and must not the law be carried out to its complete fulfillment? If you pardon him will you not trifle with the great ends of justice, encourage other men to rob, and break away from prison, and thus break down those sanctions and protections which society has established under the processes of the experience of centuries?"

Now this question involves not only the protection of society. It involves the whole doctrine of forgiveness. It is a side light upon the Christian Gospel. It furnishes material for interpreting the law, the justice, the mercy of God; and it is for that reason that I bring it to your attention.

The matter has been of considerable interest to me personally because a similar case occurred within my own experience while I lived in Dakota. A young man, who had enlisted and served in the army in the Civil War, making a brave record, deserted. One reason for his desertion was that his comrade, a particular chum, had secured his discharge, and the lonesome boy felt that he could stay no longer. Before they parted he traded a pair of boots to his discharged comrade for the comrade's blouse. He then left his regiment and went West. On examining his blouse he found the comrade's discharge papers within it. Realizing at last when it was too late, the gravity of his offence, and his danger if he should be detected, he changed his name to that of his comrade and armed with this discharge paper, identified himself under the new name. He went to Iowa. There he met a young lady, they were married and at once started away to take a homestead in the new territory of Dakota. He took up a claim of 160 acres, lived on it, proved up on it, and grew prosperous. A number of children came to them, six in all, and the old soldier and his wife, feeling that they must educate their children, rented the farm and moved into the town where I lived, to send their children to college, while he earned a living with his team, draying and hauling hay. The man and his wife both became members of the church of which I was pastor, and lived exemplary lives as citizens and as Christians. The children were bright, they went through the schools rapidly and into the college. One day in driving his team the horses became refractory and the wagon heavily laden with hay, ran over the man and crushed his leg. He was laid up for many weeks, blood poison set in and his life was despaired of. As he gradually grew better his wife urged him to apply for a pension. He refused to do it, not telling her why, but she not knowing the history, insisted, and brought the pension agent to the man's bedside and made out the papers. The man, hard pressed and knowing the danger, kept his secret locked up in his own bosom, changed the letter of the company to which he belonged, and took the further precaution of cautioning the pension agent not to send the pension paper in until he gave him permission. The agent was anxious for his fee, the wife was anxious for the pension, and the papers went in. By and by the word came back from the Pension Department that no such man as William Loffler, the assumed name of the soldier, had enlisted in Company G. The oldest son received the government letter, and without consulting his father, went to the discharge paper, found out the mistake and wrote on to Washington that William Loffler was in Company H. It happened that the real William Loffler was then one of the doorkeepers of the House of Representatives and well known in Washington; and so the Pension Department at once said that there was a fraud attempted; whereupon they put a detective upon the case and in due time the United States Marshal, armed

with a warrant, came to the bedside of the sick man, and arrested him for fraud against the United States government in attempting to secure a pension to which he was not entitled. Then the whole pitiful story came out. The poor man broke down and told it all. The wife was in distress, the children did not know what attitude to take toward their father who was haled before the United States Court for an offense that would keep him in the penitentiary for the rest of his days. The question arose among some of us, myself, his pastor, the deacons of the church, and the neighbors, whether it was just and fair to all the interests concerned that a man who had lived an upright life after all these years, long after the rebels against the government, like Gen. Lee and Gen. Gordon had been pardoned, that *he* should be sent disgraced and dishonored, to be punished for a crime which he had not intended to commit. What was to be gained by taking this sick man from his home and putting him in prison? Absolutely nothing. We decided then that it was our duty to see that the man was *not* punished for the technical offense, and after much effort and labor the case was continued term after term and the old cripple was finally sent to a Soldiers' Home, where I suppose he is still living.

But the essential points in question are these: Have you any right to set aside the law? If you set aside the law for one man why not set it aside for another? In the case of William January, if you pardon him why not pardon any man who runs away from the punishment? Is it fair to set up a law, a standard, a rule and then make exceptions to it? Are you not playing with justice? To that question I shall address myself briefly this evening.

The object of law is to secure the largest amount of happiness and right living in human society. Society, that is people, are not created in order to obey law, but the law is created in order to help people live right lives. The largest amount of happiness and right living will come when people obey the proper laws. Laws are not always just. It is the effort of every legislature and Congress to make the laws more and more just. Justice and fair, kindly dealing among men is more important than law. The law is made to secure justice. All the machinery of courts, sheriffs and systems of jurisprudence is to secure justice and fair, kindly dealing—among men—that is, to secure the greatest happiness for all.

It is important that law shall be obeyed. If a law is not obeyed it is worse than useless. People despise a law that is a dead letter. It is better to obey an unjust law than to get into the habit of disobeying law, and becoming a law unto yourself. It may be unjust to tax you and me four or five cents on the dollar of our little property, when another man with large property, is left with a very little taxation. But we would better pay our tax and obey the law, than to weaken the power of law by disobeying it. But we should also do our best to see that taxes are laid equally and fairly. The way to change a bad law is to enforce it, and then when it is seen to be a bad law, it is the more easily changed, or repealed. Society would go to pieces—we should have confusion, anarchy, revolution—and South American and San Domingo conditions if each of us selected the laws we liked, to obey them, and the laws we disliked, to disobey them. Our American government is stable, peaceful, enduring, because the people generally have the habit of obeying laws, whether they like them or not. As a matter of fact, we vote for the men who make laws, and if they make bad laws we have ourselves to blame. If the City Council or the Mayor or Governor or Legislature or Congress make bad laws or enforce them badly, we have nobody to blame but ourselves—and our remedy is to go to the ballot box and change our councilman, or mayor, or governor, or legislator when voting time comes and get together with other voters and try to have our opinions about these things prevail in the people's government.

But some laws, perhaps all laws, which are just in the main, are hardships in the case of particular individuals. The law that every lot owner should pay the paving taxes on the abutting property is a fair law, but here is a widow, and all she has is her little house and lot and her income is very small and the paving tax bears down pretty hard on her. In some cases it may take away her home. You cannot make even a fair law which will not work injustice in some cases. That widow ought somehow to be relieved of that paving tax by the city, that is, by all the other people sharing her tax. But you cannot frame a law that will reach every individual case. It's a very good law that you cannot put children to work under a certain age, but there are certain families where they are sick and poor, where it is a hardship to prevent the strong, healthy boy from assisting in maintaining the family. Legislatures, and lawyers, and judges are not wise enough to make laws which will secure justice in every case; so more or less of discretion is given to courts and to administrators—so that the law may be modified when it bears down too hard on the innocent. Then the pardoning power is given to the President and to governors of States, so that where a man has been condemned and punished under the law—if the President or governor sees that the law is bearing down too hard—that it is defeating the ends of justice rather than securing them—he may pardon the criminal, or change his sentence and make it lighter. And in these days power is given to wardens or the managers of prisons to reduce the length and severity of a prisoner's punishment, if he behaves himself well, and shows that he means to live an honest and obedient life. That is, the law is recognized as liable to oppression, if it is administered inflexibly and unmixed with mercy and compassion.

In earlier days it was understood that the main object of law was the protection of society, and that if you protected society, it did not matter how your treated the criminal. His interests were not to be regarded; as soon as you found him guilty, he forfeited every right to kind treatment.

But a complete change has come in our thought and our method. Society must be protected, but the criminal also has his right to be treated humanely and for the purpose of

improving his character and saving him. You have no right to put him into a dungeon—to starve him, to expose him to cold and nakedness, to beat him and otherwise abuse him. Formerly all these things were done. They are done now in some parts of the world. But today we treat the prisoner as if he were still a man—separated from society for a time, because he has offended its laws—but entitled to be treated as a man, properly fed and clothed, and given proper exercise, and given work to do, when he can earn something for himself. Schools are organized for him, in which to improve himself, church services and Sunday schools are available, and his friends are allowed to see him or communicate with him. All of this is a new doctrine, but it has come to be the prevailing doctrine of the treatment of the criminal. Torture, beating, the chain-gang, abuse of any kind is banished from the prison. Under this treatment many men come forth from the prison better men than when they went in. Some come forth to make good, reliable citizens, and some to be earnest helpers of their fellow men.

Now the ground for the pardon of January is the same ground upon which we treat the prisoner for crime better than our grandfathers did. It is the consideration that when a man behaves himself, even after a terrible crime, that fact is to be taken into account in your treatment of him. To make of a criminal a good citizen, is better than to get rid of that criminal by killing him, or by shutting him up. The law is satisfied—when an evil man turns from his evil way and does right. The object of the law is not to punish but to protect society and reform the criminal. When that is done, all is done.

Now from the testimony of his neighbors this man January is no longer a criminal, but an honorable citizen. Technically, he belongs in prison, but that is where a good law may go wrong and work injustice. Actually he belongs to his wife and child in his home. And the impulse of the people of Kansas to restore him to his home is a just and righteous impulse and ought to prevail. And that brings me to the analogy of the case of January, and the case of any of us sinners against the law of God. Why does God forgive the sinner? And how can he justly forgive? Have we not forfeited all right to consideration, and ought we not to go to the eternal prison for our sins?

Now the whole doctrine of forgiveness is a Christian doctrine. There is no doctrine of forgiveness in Buddhism, or Brahmism. The Greeks believed that the breaking of law must be avenged and never forgiven. Their great playwriters show that. Even Jesus' doctrine of forgiveness has hard work to get lodged in the Christian mind, and the earliest theologians had to figure out some technicality to allow God to forgive a sinner. Christ, they said, suffered the full penalty of the law, for us, and so God could let us off. Otherwise we would all have to go to hell and be tortured forever for our sins.

Now, God's justice must have the double purpose of protecting his children from the sinner and saving the sinner himself. The thing to be secured in God's world was not a technical justification for pardon of sinful men, but a change of the sinful men themselves into good men. God has not been interested in getting the criminal duly punished for breaking his laws, but in getting people to respect these laws and live happily under them. So Jesus Christ comes to persuade men to live the lives of obedience to God's laws, to make good men better and bad men good, not to provide one great penalty that must somehow be exacted—if not from the criminal himself, then from a substitute—not that. It would be unusual on the part of God to punish the innocent instead of the guilty—no matter how willing the innocent might be. What would you think of the United States Government saying to January's little wife, "Now, we will let him go, if you come here and take his place and serve out his term"? Monstrous, you would say. The Sultan of Turkey would not be so brutal. How then can anybody ever believe that God inflicted punishment upon Jesus Christ, and Jesus suffered the penalty as a substitute to satisfy the justice and the wrath of God?

So then as we go forward in better ideas of human law and justice we go forward in better ideas of God's law and his justice—and as we learn to forgive men—we come to understand the forgiveness of God,—as we join with the Kansans to ask for the release of January, we know what Jesus meant when he said, "If ye forgive men their trespasses, your heavenly Father will also forgive you."

The message of Jesus and his mission was to show people that God was not a stern, inflexible sheriff, sending his constables to seize and punish sinners, but that God was a Father, doing his best to get his children to live righteous lives—quick to forgive, eager to welcome back the prodigal, interested chiefly in getting men and women to turn away from the evil in them, and live loving, obedient, faithful lives.

The lesson taught us in this experience of William January helps us to have clearer ideas of God, and justice, and mercy, and what it was and is that Jesus is trying to reveal to the children of men. And to paraphrase the text we might say, "If ye then being evil, know how to pardon such a criminal as William January, how much more shall your heavenly Father pardon every sinner who turns from his sin and tries, through Christ, to live a life of integrity and faith."

Letters From a God-Made Minister to His Nephew

Los Angeles, May 29, 1906.

My Dear Nephew:—

I have been intending for some time to say a thing or two to you about the preacher as a business man, but somehow I've never got to it till now. I guess your letter of last Saturday set me to thinking along that line again. I noted what you said about taking a modern suite of rooms on a bit more fashionable street, and I suggest that you keep your eyes on your finances.

I believe you are getting $3,000 a year. That looks pretty big to a fellow who has been getting but half as much; but I predict you won't be long finding out that a city

preacher has no very big thing at that salary. To be candid, I don't suppose you'll ever be without financial problems unless you marry a rich wife, and I've noticed that a few who have done that contracted "preacher's sore throat" and had to give up public speaking. According to my way of thinking, the preacher who does marry a moneyed wife and keeps right on declaring the whole counsel of God is worth his weight in gold.

Preachers as a class have been charged with improvidence. "Poor business sense," they say; but considering their average income, together with the expenditures they are called upon to make, I think they do pretty well. I shouldn't be surprised if God ranks some of them (at any rate their wives) as "Captains of Industry." Not very many of them are experts at keeping a bank book nicely balanced the right way. They don't get the chance. But most of them keep their books with God pretty straight. I don't know of anybody who has more constant and persistent calls made on his resources than the average pastor. And it's to his everlasting credit that he usually shoulders the burden cheerfully and patiently. I have never yet known a preacher whose heart was set on making money, who made a conspicuous success in his ministry. Usually a man with that kind of talent lacks the elements that go to make up a good shepherd of the flock of God, or at any rate the people soon come to think so. I knew of one congregation that was super-sensitive on this subject. They had as pastor a bright young fellow who was fortunate enough to have a neat little bank account. By and by he began to loan out some of his money at six per cent. Some of his flock heard of it and pretty soon the church began to drag behind with his salary. Finally the pastor stirred them up a bit about it, and the stirring up process brought forth a reply from an old fellow who evidently spoke for the majority: "Why," he said, "a preacher who has got money to loan out ought to preach for nothing." If this sort of feeling were general I think I should point this moral: *Don't do your banking where any of the directors are from your congregation.*

But I have said enough in the way of pleasantry. I believe a man can do a great work in the ministry and at the same time be a good business man. At least he can make a showing that way. Improvidence on the part of the preacher is wrong, though he would better err on that side than the other extreme. You can be liberal without being prodigal, and economical without being stingy. Choose this golden mean. By so doing you'll set a doubly good example. I am sure your sermons will cut a bigger figure with the business men in your congregation if they know you are doing a little more than making both ends meet. Be thou an example in all things, economy as well as liberality.

You ought to be saving all you can right now. By and by there may be a wife and by and by maybe somebody else, and you'll need a little balance to fall back on.

Take out as much life insurance as you can carry without burdening yourself. The endowment policy is the best kind for you I think.

But don't do any of these things at the expense of your duty to God's work. You won't be able to preach with power unless you are giving what you may feel at times is more than your share. Tithe your income, Will. The setting aside of a tenth for the Lord's work is the solution of all the church's financial ills. Few things are giving me more satisfaction in my declining years than the increasing number of tithers in the churches. The truth is, Will, as a whole the church's credit isn't gilt edged. Ask a merchant to charge a bill of goods to a church and then watch his facial expression. The church has no Bradstreet rating. It ought to have and it will have when God's people begin gradually to render unto him that which is his own So I say, Will, tithe your income! It is time for judgment to begin with the preacher. Preach frequently on this subject. Try to get your congregation to see the beauty of direct gifts to God instead of through the Bazaar, the Oyster Supper and the Ice Cream Freezer.

And this in conclusion, Will. The preacher who works hard, who is diligent for souls, prayerful and humble and tender, will receive a compensation that is better than gold. And the Father in Heaven will not let such a man starve. "Even so hath the Lord ordained that they which preach the Gospel should live by the Gospel."

Affectionately your uncle,
William Prentice.

The Expositor and Current Anecdotes

THE PREACHER'S MAGAZINE OF
Illustrations, Homiletics, Sermons, Methods of Church Work and Current Religious Thought, including
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS

F. M. BARTON, Editor and Publisher.
G. B. F. HALLOCK, Editor Homiletic Dept.
ALBERT SIDNEY GREGG, Editor Methods Dept.
S. A. WILSON, Editor Research Dept.

SPECIAL CONTRIBUTORS:

J. Wilbur Chapman, Russell H. Conwell, David James Burrell, Robert Stuart MacArthur, Charles M. Sheldon, A. C. Dixon, A. H. Sayce, A. T. Pierson, David Gregg, G. W. Black, J. V. Reichel, J. M. Fothergill, A. J. Archibald, Charles Wagner, Geo. T. B. Davis, Ghosn el Howie, Wilbur F. Crafts, C. B. Mitchell, George R. Lunn, E. H. MacEwen.

Published by CURRENT ANECDOTES CO.
706-712 Caxton Building, Cleveland, Ohio.
Subscription: In U. S., Canada and Mexico, $1.50 per year. Foreign Subscriptions, 25c. extra, for Postage.

[Copyrighted 1906 by F. M. BARTON.]

Entered as second-class matter at the Post Office at Cleveland Ohio.

Issued JUNE, 1907 Monthly